

33/5



BY ROBERT E. MILES

33/5

by

ROBERT E. MILES

A GUIDE TO RITUAL WITH PROPOSED ADAPTATIONS
TO FIT THE NEEDS OF THE ORDER IN THE 5TH ERA

Copyright 1983

by

Robert E. Miles

All rights reserved under the International
and Pan-American Conventions. Manufactured
in the United States of America and published
in the United States of America.

Library of Congress Catalog Card Number pending.
International Standard Book Number pending.

THE COVERS: The dramatic artwork forming the covers of this guide are the loved work of King Dargent, of the State of South Carolina. His works have long been a part of the Order about which this guide is concerned.

THE DIAGRAMS: The diagrams displaying the routes of ritual and formations of services of the various degrees and performances are the work of a British artist, Neil Hester. He has been an observer and student of the American scene, and the Order in particular, for several years.

OUR THANKS TO BOTH FOR THEIR WORK.

PRINTED AND BOUND BY THE MOUNTAIN CHURCH OF NORTHERN OHIO.

ALL LABOR DONATED BY THE CONGREGATION AND STAFF OF THE CHURCH.

INDEX

INTRODUCTION	Page	1
AND IT SHALL BE CALLED	Page	5
THE FIRST DEGREE	Page	11
WHY THE CHANGES ?	Page	27
THE SECOND DEGREE	Page	30
THE THIRD DEGREE	Page	37
THE STATE COUNCIL OF CHIEFTAINS	Page	47
THE FOURTH DEGREE	Page	51
AT THE WAR CROSS	Page	55
CONCLUSION	Page	62

THE INTRODUCTION TO 33/5

A living organization changes with time. Some parts of it may remain identical to that which was first constructed. Most parts will adapt to changes in the world, in society and in mankind itself. Nothing remains the same, when and where it is created by man, composed of men, and has the commonweal of men as its purpose. That which does not change, withers and dies. Organizations which fail to adapt to changes, whether they like them or not, tend to become shrunken relics of their original selves. They become mummified images of a once living creation.

The Order is no exception to this rule of nature. It is now one hundred and seventeen years old. It has already passed through four stages in its life. It has concluded the Fourth Era of its existence. It stands on the threshold of a new era, the Fifth Era. What influences will be brought to bear, both from within its ranks and from without, whether by friends or foes, one can not say at this date. That such influences will be felt can be forecast rather confidently. The nature of the organizational structure and the methods of its operations remain yet to be seen. The purpose of this thesis is to offer an option to be considered, to those who will guide the Order, comprise its officers' cadres, and the ranks of its soldiers.

Consider that the First Era of the Order was a combined military and legal political manifestation of local resistance to federal authority. The legal political resistance was provided by the open, socially acceptable vehicle of the Democratic Party. The military resistance, covert and not as totally acceptable openly, but generally supported and encouraged by private society within the open society, was the Order. It was the mailed fist, physically and psychologically, of the political party of our Folk. It did that which was necessary to be done to return power to local hands. It did the necessary even when the necessary was distasteful to many of its supporters. It was secret. It was totally serious, no fraternalistic overtones or social purposes. It was an armed party of the Folk. When it had accomplished its purpose, the total elimination of federal presence and authority from its community, it disbanded. It disbanded as do reservists and volunteers in any army after the war is won. It stood by, awaiting the next call to arms.

Consider the Second Era of the Order. This arose out of a nostalgic atmosphere, aided and abetted by a new entertainment vehicle, the movies. It arose out of the fertile imagination, fierce patriotism and ardent religious fervor of one

determined organizer, It was born during a time when the treasured values of our land, and those of the lands of our forefathers, were under wide attack. Force, totally foreign to the morality of our Folk, had torn down thrones, social systems and values in lands long thought to be beyond such assault. The Order began, in this its Second Era, as a fraternal society to keep the flame of patriotism, Christianity and Free Enterprise alive. It was sparked by a new means of education, amusement and entertainment. The motion picture gave the Order its impetus at first. As the World War ended, and as the foreign blight began to increase on these shores, the fraternalistic nature of the Order rapidly changed to that of a political animal. It became a fire breathing dragon that seized power, legally and ever at the polls, throughout the land. It melded the fraternalistic waters with the political oils. It brought a new Order into being. From Masonic rituals, it created its own counterpart. From the love of the mystery, secrecy was extracted for a purpose. True secrecy existed side by side with a rather 'let's pretend' variety. It was a visible and an invisible force combined. It paraded its secrecy as one would virtue. It used its secrecy as a means for extending greater control over government and society. This Second Era passed into history when the World War II began. Peaking in its tenth year of that Era, it had slowly regionalized its power and presence by the twentieth year. By the time that it again became dominant, in its twenty seventh year, its main numbers and power had retracted into its original territory, that of the First Era.

Following World War II, a new menace to our Folk arose in the South. The transient nature of war workers had torn up many roots. The movement of people, various peoples, in and out of communities to serve the needs of war industries, destroyed the concept of community loyalty among many. In order to counter the influence and influx of newcomers, who neither knew the habits of a community nor wanted to adapt to such community, the Order again came to life. As if reservists called back to duty, aided by new volunteers, the Third Era members became the covert arm of the local police and the local governments. The face of that old foe, the federal authority, was seen as the cause of this new rootlessness. It became the true foe when communities attempted to maintain their customs, their mannerisms and their beliefs against the tide of strangers invading their soil. That which the local police could not do, because of federal laws, the Order did. That

which the average citizen in that community wanted said, but because of church and business restraints, did not feel free to say; the Order proclaimed. The Order became a military arm, once again, of the legal political party. The range of the Order included non-Southern states, but it primarily was effective in the nine Southern states that once had comprised the Confederacy. Where it once had centralized leadership, it now had autonomous structure. There were components of the Order, attempting to act as the central seat but there were more components that recognized no leader but their own chieftain. They were effective. They did hold the line against the strangers. They compelled that ancient foe, the federal authority, to side with the ones who were the true intruders. They compelled the ancient foe to drop his smiling mask and his velvet glove, to reveal the sneer and the mailed fist. That they were so effective was proven by the necessity of the flood of federal legislation which followed from the ninth year of the Third Era onward. They combined secrecy with public openness. They took the fraternalism of the Second Era and made of it, guerrilla theatre for all to see. Yet, within their openness, they maintained a hard core of covert operations as did their founders of the First Era. As bastion of local self-government after bastion collapsed, under the weight of federal armed and financial might, the Third Era Order buckled and fell. Its last major component, tied to the fortunes of an ambitious legal politician, fell in numbers and influence when those ties became weights instead of strings to a rising balloon.

The Third Era died after the birth of the Fourth Era. There was a period of time in which both existed together. As if the grandparent fought to stay alive, until the infant grandson was beyond danger, so it was with the Third Era. The Fourth Era correctly can be termed the 'Television Era'. As with the Second Era, the Fourth Era was created by the new form of education, amusement and mass entertainment. It used television to grow, and television used it to profit. The leaders who arose during this Era were individualists of the most pronounced variety. They were sincere, for the most part. They were dedicated. They were actors more than leaders. To them, the troops, the other members and officers of the Order, were merely the stage props necessary for them to be heard at stage center. Personal appearances on television, before the press and in the radio forums, became the *raison d'être* of the Order and its total program. All activities, all finances, all energies, were geared to this end. It worked. It created an awareness of the positions of the Order in every house in America.

It made the very name of the Order something commonly seen in every newspaper in the land. Secrecy, the concept of an "Invisible Empire", were pushed aside even though maintained in print. It was an open Era. It was a publicity designed Order. It gained its goals. It was proof that the old Order had not died but that it had changed. As it had changed from the First Era to that of the Second Era and from the Second Era to that of the Third Era, so had now the Third Era changed to that of the Fourth Era. It ended, and is ending, as did that of the Third Era. For the Fourth Era is dying while the Fifth Era is being born. The Fourth Era was an excellent supersalesman. It knew its product and it sold it like a carnival huckster. Unfortunately, it was not able to deliver the product which it had so competently sold. It was as if a salesman had gone on the road to sell linen, while those charged with manufacturing the linen had not even broken ground for the factory.

Whither the Fifth Era? It can not continue on with being merely a television oriented Order. It can not return to its role supporting local police because the local police, now totally federalized, no longer support its goals. It can not return to fraternalism for that role requires wealth to dispense and the Order can barely pay its own way, let alone provide charities to others. It can not return to any past Era. It can draw upon past Eras for examples, but it must create its own vehicles aboard which to travel into tomorrow. It must dare to win for if it dare not act, then it deserves no part in the play on history's stage. If the Order continues to sell, without any ability to deliver, it will shrink, wither and vanish.

It is a grand Order. It had the ability to extract victory from defeat. It was a tocsin warning against perils to this land, long before any others would even admit the perils existed. Immigration unchecked; alien moralities; red teachers, priests and preachers; drugs and especially the worst drug of all, alcohol; voter participation and the lack thereof; national defense; the home and family versus divorce and free love; these are among many concerns it spotlighted in the Second Era. In the present age, those concerns flood our entire nation's news media. The Order saw the threat first! The Order stood alone in its station on the ramparts, sounding the alarm! The Order has a distinct value to our Folk. With that belief firmly entrenched in my mind, and my heart, the following suggestions are made for a viable and effective new Order for the Fifth Era.

The Order never was called by a single name. It had many names. It had its own name. It had the nicknames of its members. It had the names hung on it by its foes. It was many things to many people; and thusly, many names were its reward. The single heartland characteristic of all Eras of the Order was and is and shall ever be, its secrecy. It is the mysticism about the Order that gave it power in the past. It was the fear of the unknown that provided the Order with a weapon of the mind. It is the fear of its potential, its ability to awaken our Folk, that gives our foes their headaches and trauma today. Respect begins with fear. Fear must be present if the Order is to advance. Respect comes later. Losers are respected by no one. Winners are feared by everyone. Secrecy breeds fear. That is why the First Era was secret. It was invisible. Its government was invisible. Its army was invisible. Its nation was an invisible empire.

Never once was the name of the Order to be mentioned aloud, to strangers or to the curious. The Order had a name which was known only to its own. It must again be so. Let the name of the Order be a secret of the Order. Let the ones who belong to that Order, know that they alone can whisper the name of the Order and then, only to another member of the Order. Let the world, the strangers, call the Order what they will. Let the Order vanish in the mists, unseen by the foes who seek it, untouched by the slings which they hurl. Let the Order be converted to the numbers which are the building blocks of this universe. For the number of the Order is Eleven, Eleven, Eleven. Three times Eleven equals Thirty Three. 33 is the name of the Order. Never anything else. Never speak of it to anyone who is not a member by any other name. Never write of it in any other manner. Computerize its name by converting the initials into 33.

Let the Order develop its own language. Let that language be akin to the normal vernacular of the business, church or athletic world about us. In such manner, the Order may transact business before strangers, in public places, and none will know the invisible language, the invisible meanings of that language other than those who are of the Order. Understand that foreign languages attract attention. Understand that mumbo-jumbo words attract attention. The Mafia in the 1930's, seeking open conversational codes, adopted baseball terms to relate to its activities and personages. Today, their very words are part of our street vocabulary. A "hit" no longer means just a baseball act. A "pitcher" no longer evokes the baseball diamond image. It became open conversation with a hidden meaning. The Order, in each jurisdiction, must do the same.

Let its officers be known by names, numbers, that do not betray the roots and origins of the Order. No longer shall the mythical titles be used in public. For, no longer, will the public be made aware of the identity of the officers of the Order. Assigned, picked, capable and trained spokesmen shall represent the Order. None of these shall ever identify the officers or the soldiers of this Order. Let the ranks be defined. Let the identities be concealed. Let the mystery of the Order be enhanced.

Let the Order understand that it is truly a military entity, in the purest sense. It is the traditional fighting force of our Folk. Our Folk came from lands where chieftains were chosen for battle. Others might be chosen as chieftains for less martial responsibilities. Each chieftain served at the pleasure of his Folk. There were no periodic elections, terms of office or the like. A chieftain held rank for as long as those who followed him, accepted his leadership. Once he had forfeited that trust, his term of office was ended. If he retained such trust, he held office forever. Let it be so again in the Order. Let it be clearly understood that chieftains are responsible to their followers and followers are to be obedient to their chieftains, in return.

Let the Order parallel the federal government in every area of operation. One must track one's foe, as one does the lion on the hunt. Where the federal foe is centralized, let the Order be decentralized. Yet, let the Order have equivalent levels of command so that it functions even more speedily than does its foe, the federal monstrosity. Whereas the federal power is like a water tower, storing it above the heads of its people, and pouring it down upon them as if a destructive torrent of water; let the Order build a sprinkler system of power, in which the power emanates from the Folk, is channeled upwards via the leaders closest to the Folk, and sprayed via the devices of mutual ties over a wider area. Intercommunication, interchange of ideas, materials and personnel, interaction are keys to the doors of success. Separately utilized, they enable all to enter the doors. Welded into one, they simply jam the locks. Unity in action, but diversity in approach, the principles of the Order live in reason and rational concepts.

We have identified the Order by a numeral. Let it so be accepted. Never again should the Order use the name of initials. Let its secrecy be a terror to its foes. Let them wonder, try to prove and seek to find such entity. We who are of it, know where it is, what it is and who it is.

The Second Era formed four levels, or degrees within the Order. None of these are actively maintained today. One component of the Order, during the Third Era, attempted to resurrect the Second Degree. It had limited success. The true function of the various degrees was never quite understood by those approached. There have been other attempts to utilize such names as these degrees carried, but none of these legitimately embraced the function of such degree. They went by the name of the degree without knowing what the degree was all about. We shall not give the names of the degrees in this discourse. Any who are of the Order, and who have qualified to enter the First Degree, should know the actual identifying name of the 1st, 2nd, 3rd and 4th Degrees.

Let us briefly outline the purpose of the degrees within the Order. Understand that the Order is an invisible empire, an army. It is not a fraternal society to make believe, to provide community charities, or to socialize. These are quite worthy activities in peacetime. This is not peacetime for our Folk. It is wartime. It is the hour of struggle for the very existence of our Folk on this earth, and in this land. Therefore, we identify this Order as an Army! We view it as an Army! We believe that every man and every woman who comes to it's entry portals, comes expecting to be inducted into a fighting army! Its very own material creates the picture of an Army, an Army of God on the move! If it is not such an Army, then may the winds of our God disperse it forever for it is a sham being peddled by hucksters for ego and profit. I believe this is not so. I believe the Order will be an Army of God in this, the Fifth Era.

Entry level of the Order is the First Degree. We shall refer to it as the numeral one, 1. A man or woman, dedicated to our Folk, to our God and our customs, enters through level 1. It is the basic recruit entry point. It is akin the boot camp of the Navy, or the basic training camp of the Army. Yet, it is also the actual rank and file of that Army. Today, in the present Order, we have officers who really know nothing more about the Order, than many of the newest of their liegemen. While temporary officers are needed, even in a training camp, such are recognized as being only temporary. The entry level really should be divided into the two sections of probationary and permanent members. A time period should be designated, preferably one year, during which the entrant can be measured, weighed and if found acceptable in all aspects, then graduated into permanent acceptance. Where uniform garb is a part of the First Degree, some differentiation between probationary members and those graduating into permanent status, might be worth considering. In one northern

component of the Order, the ritual robe is white for the first year member. Upon completion of that period, the white is then exchanged for black to signify full acceptance into the Order.

The Second Degree is comparable to the non-commissioned or petty officer rank. It is from the First Degree that most of these will be selected. There will be technicians recruited, whose scientific, vocational or other past or present aptitudes are needed in the construction of the local organization. Such may well enter at the Second Degree level. Selection for purposes of filling out the table of organization should be carefully considered, and never overdone. The resentments that such practice, necessary as it is, may cause should be obvious to anyone experienced in dealing with people. The Second Degree candidate should be an individual whose inborn leadership tendencies are obvious. The candidate should be one whose motivation is high. The candidate should be capable of responsibilities beyond his or her level, but imbued with sufficient patience and restraints to compatibly serve under others. Those incapable of obeying leadership, are unsuited to be leaders. The Second Degree must be built before wide scale recruiting is attempted. The folly of the past, that of creating revolving doors through which many enter, find no role to fill, and turn about and go right back out, must be avoided in the Fifth Era. Each who enters must be assigned a specific task. Each who is recruited must be recruited to fill a predetermined and specific position in a well planned structure. First, train the sergeants and then, recruit the ranks. The Second Degree is the backbone of the Order!

The Third Degree, obviously then, is the officer corps. Higher standards must be set for applicants to this Degree. Definitive types of individuals must be selected as candidates to fill both staff and line positions. Again, two classes will exist coexistent with each other. The one class shall be candidates selected from the ranks, through special examinations, field performances and outstanding technical capabilities. The other class will be selected from outside the Order. This latter group will be those whose work, education, experiences in general and military or police experiences in particular, so equip them as to make them immediately eligible for officer status. Again, care and control over the entry directly into the Third Degree must be exercised to avoid or to minimize resentment from the First and Second Degree ranks. The leadership cadres make or break the Order. They are its future. They are the steering wheels of the vehicle.

Finally, atop the organizational pyramid thus constructed, the capstone of the Fourth Degree. This is the administrative and executive coordinating body of the Order. It is at this level that overall strategies are devised. It is at this level that technical education, intelligence evaluations, tactical options for the field, are devised, discussed, recommended and initiated. The Fourth Degree is the General Staff, the High Command, of the Order. Yet, in line with the essential characteristic of the Order and its founding philosophy, it carries out its duties in the manner of coordination, advisory and suggestive. It is the forum of the chieftains. Indeed, it is a Council of Chieftains. Each of the Chieftains has direct and separate responsibilities for his or her own specific component of the Order. Each component of the Order is independent of the Order at its own level, but interconnected, interwoven, with all other components. It is the sum total of the autonomous, intercommunicative and interconnected organizations which makes up the invisible empire, called the Order. Thusly, the main eligibility requirement for entry into the Fourth Degree must be actual leadership of a viable, membership comprised, and result effective, component adhering to the principles of the original Order. It may, or may not be, known by names usually associated with the Order. If it is dedicated to the perpetuation of our Folk, and the supremacy of such in this world, it is a component of the Order. If it works to negate the influence of foes of our Folk, it stands as a part of the Order whether it consciously accepts such or not. From such, as well as from conscious components of the Order, are the candidates for the Fourth Degree chosen. Added to these, are highly influential members of the national community of this land. Candidates for the Fourth Degree should include ones already holding policy making positions within the federal, state, county or other governmental levels. They would include officers in sensitive levels of the Armed Forces and police agencies. Care and caution, obviously, in the selection of candidates to the Fourth Degree must be exercised. This is the brain center of the Order. Infection at this level could be fatal. It must be totally moral. It can not have any taint of human weaknesses, tolerated at other levels and acceptable in other functions. It must almost be the priesthood of the Order. It demands much to be a candidate for the Fourth Degree. It means much to be accepted for it is the capstone of the pyramid of service. Until civil government is established, under the full control of the Folk, over none but the Folk, and by none who are not of the Folk, it will be the Fourth Degree which rules interregnum. Within the Fourth Degree, shall exist a council, or a cabinet. They shall number nine. Nine added to any other number equals that number when reduced to a single numeral. The nine are no more than the rest

but become the focal point, the concentration tip, of the will of the entire Fourth Degree. Out of the Council of Nine, one shall be the chairman whose vote shall determine any ties in opinions of the Nine. He or She may be the titular head of the Order, for ritual, ceremonial or other purposes, but the authority of such is no greater than that of any other member of the Nine or the entire Fourth Degree.

We conceive of the Order to be a WEB, instead of a chain. What has been defined as the degree levels, is that which must be constructed at state level. What is constructed as the operational command, at such level, if it is to be an army in fact as well as rhetoric, must conform to a similar pattern. Yet, to achieve complete success in a war, the various sectors must be tied together, coordinated and kept intercommunicative. The Fourth Degree provides this function. The individual state leader, chosen from a complete array of all leaders in his or her state, serves in that command level. He or She alone can accept or reject the advise of others in the Degree, if such advice is felt to be contrary to the interests of his or her own state's interests. For, in a true practice of the principles of the Order, local authority must be final. In any web, each intersecting point is tied to many other points. In a chain type organization, one link is suspended by only the one above it. Let one link fail, and the function of the entire chain fails. Let one strand, on the contrary with a Web, break and the function of the web is unimpaired. The Fourth Degree might be compared to the spider who keeps the web intact. Only, in the case of this war for the survival of our Folk, there are many spiders who work together, with the same purpose.

Selection of candidates for the entry level should be done with an eye to the actual need of the local unit of the Order. Let us assume that the Order has structured itself according to present political divisions. Each State shall be considered an Army Corps. The totality of all Army Corps is the Grand Army. The Horde. Each Army Corps must have officers. Each Army Corps must have non-commissioned officers. Each Army Corps must have privates. So it will be with each State. Viewing the state of the Order today, consider that the term, "Army Corps" is futuristic and utopian. Most States would more qualify as companies, in strength at least, with a few exceptions. We will view each basic unit of the Order, as a company, or County formation. Each County must be the building block of the State. In the philosophy of the Order, self rule begins with control of one's own County. All power to the Counties might have well been the original cry of the Order in its First Era. We shall call the County the Company and the Company the County, for the purposes of this thesis.

What is the goal of the Company? What objectives are being set by its Captain? Why did he or she form the Company? What means did he or she have in mind when first organizing a Company? These must be specific objectives, with definitive means contemplated. The growth of the Order, in times past, has too often been without plan, without order and without structure. Everyone wants to save the Folk. Everyone wants to save the land. Laudable, great, we agree! But, how? By what means? What type of Company are you constructing?

No army is all infantry, or all tanks, or all artillery, or all anything. It is a composition of many technical skills, and types of services. It requires that each man have a definite skill, a definite role to play and know both. That means that he or she who would form a Company, must know why, how and what. Without dampening any ardor, the officer level of the State must carefully ascertain whether the would-be Company founder really knows what is needed. And, further, whether the would-be Company founder will fit into the general war plan for that State. Only then, after such evaluation, should any be given the green light to organize and identify with the Order.

Let us assume that one has now been chosen to form a political Company in a County. Such individual is politically oriented, equipped by nature for the organizational tasks of political life. Such individual has a definite plan for infiltrating one of the two major political organizations in the County.

The plan is to place individuals who are believers in our Folk, tied together by the Order, in various local party posts. The individual has drawn up a plan by which four in one precinct, six in another precinct, and five in a third precinct, can capture control of such precincts because of the general apathy and inactivity within such party, between national elections. By concealing their beliefs carefully, by ostensibly not knowing each other or being seen together in public, this founder believes that he can quietly grasp reins of power in such County party. He outlines materials needed, possible personnel required beyond the Company level, and the like. He has a plan. He knows his plan. It is logical. It is legal. It is fully realistic. Such offering is then presented to the State Council. They approve. The applicant is given approval to procede. He begins with entry into the Order itself. He must qualify.

Unless one knows another for a period of time, one is never sure of the true faces of that person. Each person is many things to many people. It is by association, frequent contacts and exchanges of views in relaxed moments, that one can truly say that they know another person. Even then, they may only see the person which that person wishes them to see. Yet, barring chemical tests and hypnosis, that is about the best most can do. Some components of the Order require three years of prior acquaintance, before an individual can enter the First Degree. Some require only three readings of his or her name and background by the sponsoring member, before a unit gathered, to qualify the entrant. To the shame of the Era's past, some components merely accept any written statement, through the mail, if accompanied with a suitable sum of money, as the main qualifying act. If the Order is truly serious, it will return to a mandatory period of acquaintance, before accepting anyone into the Order.

The individual applies. He is known to several within the Order. He qualifies on the basis of being one born to our Folk. He has no genetic taint which is ascertainable in normal society. Having said that, we assume that anyone who says he is of our Folk, acts as if he is of our Folk, looks as if he is of our Folk, thinks as should our Folk, and is willing to fight for the perpetuation and dominance of our Folk then, he is of our Folk! Now, if one traces each applicant back to the 16th century, if that were possible (which is rarely the case), and finds a stranger in the lineage, it will be up to the State Council to pass or to reject. Once either action is taken, that is the end of it. Anyone bringing up the matter again, after that, should be disciplined.

Investigation of all references must be discretely performed by a competent and trained investigator. Far too often, the task of investigating a candidate to the Order is haphazardly assigned to one who has no training, little tact and less time to perform the work competently. Questions of dates are quite important. Conflicts in such may occur normally but they are also signs of concealment of facts. Employment papers, discharge papers, birth certificates and other documents should be checked by the sponsor himself. For, if the one who sponsors the entrant is sloppy, one can only imagine the class of the ones being recruited! The investigation should be performed as if the very life of the investigator depends upon it. Which, if this is to be truly an army, it should!

The founder is screened, investigated and has been confirmed. A series of private discussions, lectures or catechism sessions, now begins. The secrets of the Order must never be discussed, hinted at or revealed to any entrant. Yet, the beliefs of the Order, the general aims and goals, can and must be discussed with the individual to avoid misleading such in his desire to be a part of the Order. Before he or she enters, they must know their responsibilities as well as their rewards. It must be made quite clear to any entrant, that "once in, never out". Only through passing through the veil, can anyone abandon the responsibilities and duties which are accepted under oath.

The general outline of these preliminary lessons should conform to the needs of the State. It is quite possible that a general format could be developed which would serve all areas. Yet, since these lessons are conducted in the nature of personal conversations, between only the sponsor and the applicant, free form is more desirable. Once completed, the applicant is now ready for the actual interrogatories and subsequent induction service.

Ritual is important to the Order. It has become, since the Second Era, an essential element in attracting members and in holding such. The actual ritual has changed many times. There are some common items which all components, in all but the First Era, share. The First Era had almost no ritual at all. Its practices were the basis of much of the ritual, which recreates that period for the psychological effect on those involved in such. The manner in which any ritual is conducted, determines the seriousness and lasting effect of it. Not everyone can conduct or perform ritual as well as the next. Theatrical effect is a paramount concern of ritual. Indeed, ritual is theatre.

We assume for this example, that the State Council has a trained ritual team. The RT (ritual team) is comprised of ten members. Formal ritual requires that each know his or her role by heart. Practical ritual, in most of the components of the Order today, finds the RT reading its role by flashlight. Further, most of the Order of today, has never gone through any ritual at all. They have simply been given the short form of the oath with maximum speed and minimum service. For the future, each State Council should have a practiced, trained and very enthusiastic ritual team. It need not track with the actual officers of either the Council or any Company. It may be strictly assigned to those whose innate theatrical bent creates the desired effect of the ritual itself.

The ritual team prepares the area in which the applicant is to become a member. If the Order adheres to past practices of other Eras, then the materials for the service, the diagram and actual ritual are easily available from existing manuals, or from the Congressional Record and Committee Hearings of the 1960's. The ritual is no longer secret. Indeed, it is better known by many outside the Order than those sometimes within the Order. We would suggest some changes, and offer the following:

The area in which the ritual is to be performed should be forty feet in width and forty feet in length. A Circle which is forty feet in diameter is to be desired. It may be formed in a field, or a wooded area. If such is concealed and well guarded, it makes an excellent setting for the seriousness of the ritual. Further, an open air ritual site, in the darkness of the night, leaves a lasting impression upon those involved.

If an interior area is preferred, due to climate or urban location, the RT must ensure that no eavesdropping by aliens or strangers is possible. The writer recalls being inducted into one component of the Order, in the 1960's, where the ritual was conducted in a public meeting hall, and separated from a local political ladies meeting, by only a Swedish style divider curtain. Each could easily hear, and understand, that which was said on either side of the divider! Obviously, the effect that this has upon the entrant is marked. The secrecy element of the Order vanished in a split second from the mind of the entrant.

A circle must be formed. The entrant is entering the circle which is the Order. The purpose of the ritual is to emphasize this as one of its main points.

One comes from an outer world into an inner world. In the ritual, the world that is invisible becomes visible. It is to remain in the memory of the ones there forever. Thus, stepping into the Circle has meaning. The world is a circle. Life is a circle. A circle has no beginning and no ending. It is forever. The ritual emphasizes this point.

There are four quarters to the earth. There are four main directions to the compass. There are four main stations in ancient Masonic rituals. All secret rituals, of the Western World, stem from Masonic roots. So it was during the Second Era; so it is with the Fifth. The entry point to the Circle is at the South. For the Order entered our land from the South. Let the RT leader, by whatever ritual title the local customs prefer, place his station below the North Star. For it is from the North Star that all sailing bearings were once taken. It is from the North Star that many believe our Folk came to this earth. It is fitting that the entrant, coming from the South, face the one who presides over the ritual, standing at the North.

To the East, let the station of the one who is the racial theological teacher be placed. For as the sun rises in the East, to disperse darkness, so does Truth rise from this station to disperse ignorance and falsity. Let it be on the right hand of the entrant that it may forever be his sword. Let the station be adorned with the Celtic Cross, that Galilean symbol of our Folk since time began.

To the West, let the station of the one who is the voice of the Circle be located. For it is the lecturer, the spokesman, who is the shield of the Order. It is his voice which projects beyond the world invisible into the world beyond. It is fitting that such be on the left hand of the entrant for it is his shield in his work ahead.

To the South, the entry point of the circle, let the military commander present in the team, be stationed. Let his battle axe or sword adorn his station. It is fitting that the sword open the door to the circle, for the entrant, just as the sword closes the door behind him, once he has entered. For once entering, there is no leaving except through the veil that the sword of death opens to a member.

Let the one who sponsors the entrant accompany the entrant through the ritual. Let him or her be the conductor or guide. Let the conductor know the roles of each well before assuming the responsibilities. Let him or her be aware that both the entrant and the guide pass through the examination of Faith together.

Let us remove the altar from the center of the Circle. For the altar is now human. It is the heart of those who would attest to God that their intent and their purpose is sincere. It is the heart which becomes the center of the Circle, and that heart is within the entrant.

Let the Holy Book be carried by the entrant. Let it be a gift from his or her sponsor to him, to be cherished forever. Let the Holy Book be carried in his left hand, close to his heart for it is the heart which is truly the lasting, the living, the unchanging Word of God. The table which once served as the altar, in the center of the Circle, is now replaced by the living soldier of God who better bears the Word of God in his own hand.

Let the banners of our Folk and Nation now be placed so that the entrant fixes his eyes upon them, whenever responding to the voice of the Chief of the Ritual. Let the National Colors be held by a ritual team officer, one who has responsibility for the ritual team equipment, to the right side and slightly forward, of the Chief of the Ritual Team. Let the Battle Flag be held by the ritual team officer whose duties carry him through the darkness of the outer world, as a messenger. Let his station be to the left side of the Ritual Chief and slightly forward to be on a line with the National Colors.

Let the ritual scribe stand at a point halfway between the Chief of Ritual and the lecturer. Such position stands halfway between North and West for it was in such a part of this world, that the first histories of our Folk were recorded. Let the entrant be aware that the hand of history writes that which he does. Let him aspire to an unblemished record on such pages.

Let the ritual treasurer stand at a point halfway between the Chief of Ritual and the teacher. Such position stands halfway between North and East for it was in such a part of the world, that the bastions of Western Civilization were held and won against the alien hordes of Asia. Let the entrant be aware that

he is now a living bastion against the same darkness that surges over our land and its future may well depend alone upon him. For each who enters is the gold and treasure of the Order, and each safeguards the other.

Let the ritual team officer who represents the investigator who approved the qualifications of the entrant, hold the white garment or initiate's robe. For it was his word that gave the entrant admittance to the Circle. It is by his work that the entrant adorns the unifying garment that makes brothers and sisters out of all who shed the garments of the world upon entering. It is fitting that he be the one to dress the entrant first in the garments of this Order. Let the investigator stand to the left of the Military Commander. Let there be an Inner Guard and an Outer Guard to guarantee privacy of the Ritual. All others shall be absent from these services. Only the Ritual Team and the Entrant shall be present. Only one entrant at a time shall be given the Sacraments of this Order for in that way, each alone knows who has passed with him or her, through the portals. Let the Ritual Team be masked so that none can show favor, emotion or disclose identity. Let the Ritual Team robe themselves in suitable garments to afford a fitting appearance for such solemn occasion.

Let the entrant be likewise masked. Let him be known only to his or her sponsor, and to the immediate Company to which he or she has joined. For the word of the sponsor and the investigator should stand sufficiently to merit the admission, presence and participation of the entrant. Let the minimum needed, know. Let only those who have a need to know, know. Secrecy is a shield. It must be given to all who would serve the Order.

Let the area be darkened except for a light at each of the four main stations. Let the conductor or sponsor guide the direction of the entrant by firm pressure on the left arm of the entrant. For, the entrant stands alone inside the Circle except for his conductor. He turns from one station to the next, smartly pivoting in a military fashion. He moves not from the center physically but his eyes and his ears and his heart travel within the Circle, as he henceforth shall travel within the Order. Let silence prevail unless words are required.

Once positioned, the teacher who is the pastor, shall open the service with a short prayer asking God to cleanse the hearts of all present, to strengthen their arms, and to clear their eyes as they procede to light the way for one

of the Folk. The teacher shall call upon all present to repeat the "Our Father" after him. The cleansing act is now complete.

CHIEF OF THE RITUAL TEAM: Who now stands in this sacred Circle before me?

CONDUCTOR: It is a loyal brother of the Order who brings one who would enter our Holy Circle.

CHIEF OF THE RITUAL: Has the petition been duly considered and suitable inquiries made?

RITUAL INVESTIGATOR: Such has been done with great diligence and most favorable results.

CHIEF OF THE RITUAL: Are there any present who find fault with this petitioner?

ALL: No fault is found by me.

CHIEF OF RITUAL: Let the interrogation begin.

RITUAL LECTURER: PETITIONER, TURN LEFT.

(Conductor shall firmly but gently turn Entrant to face the West Station.)

RITUAL LECTURER: IS THE MOTIVE PROMPTING YOUR PETITION TO SERVE YOUR FOLK AND THIS ORDER, SERIOUS AND WELL CONSIDERED?

ENTRANT RESPONDS: IT IS.

RITUAL LECTURER: DO YOU UNDERSTAND THAT PERILS FACE YOU, HAZARDS AWAIT YOU, AND DANGERS GREET YOU ALONG THE PATH WHICH YOU NOW SEEK TO TREAD ?

ENTRANT RESPONDS: I DO.

RITUAL LECTURER: DO YOU UNDERSTAND THE AWESOME DUTIES WHICH YOU NOW ACCEPT AS A SOLDIER IN THIS HOLY WAR FOR OUR GOD AND OUR FOLK?

ENTRANT RESPONDS: I DO.

RITUAL LECTURER: DO YOU PLEDGE YOUR LIFE, YOUR FORTUNES AND YOUR FUTURE TO THE CAUSE OF WHITE SUPREMACY TO WHICH THIS ORDER IS DEDICATED?

ENTRANT RESPONDS: I DO.

RITUAL LECTURER: WILL YOU OBEY THE LAWS, RULINGS, EDICTS AND MANDATES OF THIS ORDER ABOVE ANY AND ALL OTHERS LAWS ON EARTH?

ENTRANT: I WILL.

RITUAL LECTURER: WILL YOU ENHANCE, PROTECT AND INCREASE THE PROPERTIES OF THIS ORDER, AND OF EACH AND EVERY MEMBER OF THIS ORDER, WHEREVER WITHIN YOUR POWER TO DO SO AND BY WHATEVER MEANS NECESSARY TO ACCOMPLISH SAME?

ENTRANT RESPONDS: I WILL.

RITUAL LECTURER: DO YOU BELIEVE THAT OUR RACE IS DIVINE, SENT TO THIS EARTH BY OUR GOD WHO IS OUR FATHER, AND THUSLY, AN IMAGE OF YOURSELF AS YOU ARE AN IMAGE OF HIM?

ENTRANT RESPONDS: I DO.

RITUAL LECTURER: DO YOU UNDERSTAND THAT, SHOULD YOUR PETITION TO ENTER THIS ORDER BE GRANTED, YOU MAY ONLY BE RELIEVED OF THE DUTIES, OBLIGATIONS AND RESPONSIBILITIES NOW ACCEPTED, BY DEATH? THAT IT IS TRULY "ONCE IN, NEVER OUT"?

ENTRANT RESPONDS: I DO.

CHIEF OF THE RITUAL: ENTRANT, RIGHT FACE.

(Conductor shall firmly but gently turn Entrant to face the North Station)

CHIEF OF THE RITUAL: YOU HAVE ANSWERED ALL OF OUR QUESTIONS IN THE AFFIRMATIVE. KNOW THAT, SHOULD YOU NOW RECONSIDER ANY OF THESE ANSWERS, THAT YOU ARE FREE TO DO SO. IF YOU DO SO OR IF YOU NOW HOLD ANY DOUBTS AS TO YOUR ABILITY TO MAINTAIN DISCIPLINE WITHIN THIS ORDER, DEPART FROM THIS CIRCLE IN PEACE. FOR WE WOULD HAVE NO MALICE TOWARDS ONE WHO WOULD RECOGNIZE HIS OWN LIMITATIONS AND SHALL HONOR HIM ACCORDINGLY WITH RESPECT. DO YOU WISH TO REMAIN?

ENTRANT RESPONDS: I DO.

(Should an entrant respond in the negative, he shall immediately be led out of the Circle, and bid farewell. The Ritual Team then will conclude the activities at this place, and time. Never again shall this place be used for the Ritual Team services but another site chosen instead.)

CHIEF OF THE RITUAL: PETITIONER, FACE TO THE STAR OF THE EAST. RIGHT FACE.
(Conductor guides Entrant in turning right to face the teacher-Pastor)

PASTOR:

PETITIONER, YOU WILL HOLD YOUR RIGHT HAND HIGH.

YOU WILL REPEAT AFTER ME. THE FIRST OBLIGATION:

IN THE PRESENCE OF GOD AND MAN I MOST SOLEMNLY PLEDGE, PROMISE
AND SWEAR UNCONDITIONALLY AND WITHOUT RESERVATION
THAT I WILL FAITHFULLY OBEY THE RULES, REGULATIONS AND MANDATES
OF THIS ORDER AND WILL WILLINGLY CONFORM TO ALL REGULATIONS,
USAGES AND REQUIREMENTS OF THIS SACRED SOCIETY OF OUR ASTRAL RACE
WHICH DO NOW EXIST OR WHICH MAY HEREAFTER BE ENACTED AND WILL
RENDER AT ALL TIMES LOYAL RESPECT AND STEADFAST SUPPORT
TO THE OFFICERS CHOSEN BY THIS SOCIETY AND WILL HEARTILY HEED
ALL OFFICIAL MANDATES DECREES EDICTS RULINGS AND INSTRUCTIONS
OF OUR CHOSEN LEADERS THEREOF. I WILL YIELD PROMPT RESPONSE TO ALL
SUMMONSES I HAVING KNOWLEDGE OF SAME PROVIDENCE ALONE PREVENTING.
I MOST SOLEMNLY SWEAR THAT I WILL FOREVER KEEP SACREDLY SECRET
THE SIGNS, WORDS AND GRIPS AND ANY AND ALL OTHER MATTERS AND
KNOWLEDGE OF THIS SACRED SOCIETY REGARDING WHICH A MOST RIGID
SECRECY MUST BE MAINTAINED AND WILL NEVER DIVULGE SAME NOR
CAUSE SAME TO BE DIVULGED ANYTHING ABOUT THIS SOCIETY WHETHER
COMMUNICATED TO ME OR ASCERTAINED BY ME TO ANY PERSON OR AUTHORITY
IN THE WHOLE WORLD UNLESS I KNOW THAT SUCH PERSON IS A MEMBER OF
THIS SOCIETY AND THAT SUCH NEED IS IN THE BEST INTERESTS OF THIS ORDER.
I MOST SACREDLY VOW AND MOST POSITIVELY SWEAR THAT I WILL NEVER
YIELD TO BRIBERY FLATTERY OR THREATS PASSIONS OR PUNISHMENTS
PERSECUTION OR PERSUASION NOR ANY ENTICEMENTS WHATSOEVER
COMING FROM OR OFFERED BY ANY PERSON OR PERSONS MALE OR FEMALE
GOVERNMENTAL OR PRIVATE CITIZEN FOR THE PURPOSE OF OBTAINING FROM ME
A SECRET OR SECRET INFORMATION OF THIS SACRED SOCIETY. I WILL DIE
RATHER THAN TO DIVULGE SAME SO HELP ME GOD!

CHIEF OF THE RITUAL: PETITIONER, FACE TO THE STAR OF THE SOUTH. RIGHT FACE.
(Conductor guides Entrant in turning to face the Military Commander)

MILITARY COMMANDER: PETITIONER, REST YOUR HAND. BUT CONSIDER WELL THAT TO WHICH
YOU HAVE SWORN BEFORE OUR GOD. (pause to permit Petitioner
to rest his hand)
PETITIONER, REFRESHED, NOW RAISE YOUR RIGHT HAND AGAIN.
YOU WILL REPEAT AFTER ME. THE SECOND OBLIGATION.

MILITARY COMMANDER: IN THE PRESENCE OF GOD AND MAN AND BEFORE THESE MYSTERIOUS ONES SURROUNDING ME, ON MY SACRED HONOR I DO HEREBY MOST SOLEMNLY AND SINCERELY PLEDGE PROMISE AND SWEAR THAT I WILL DILIGENTLY GUARD AND FAITHFULLY FOSTER EVERY INTEREST OF THIS SACRED SOCIETY AND THESE, MY BROTHERS AND SISTERS IN THIS, MY ASTRAL FAMILY AND WILL MAINTAIN ITS SOCIAL CASTE AND DIGNITY. I SWEAR THAT I WILL NEVER RECOMMEND ANY PERSON FOR ENTRY INTO THIS SACRED SOCIETY WHOSE MIND IS UNSOUND OR WHOSE REPUTATION I KNOW TO BE BAD OR WHOSE CHARACTER IS DOUBTFUL OR WHOSE LOYALTY TO OUR RACE IS IN ANY WAY QUESTIONABLE.

I SWEAR THAT I WILL NEVER RECOMMEND ANYONE WHOM I DO NOT AND HAVE NOT KNOWN PERSONALLY FOR A PERIOD OF THREE YEARS PRIOR FOR ENTRY INTO THIS SACRED SOCIETY.

I SWEAR THAT I WILL PAY PROMPTLY ALL JUST AND EQUITABLE DEMANDS BEING MY FAIR SHARE MADE UPON ME TO DEFRAY THE OPERATING EXPENSES OF THIS SACRED SOCIETY WHEN SAME ARE DUE OR CALLED FOR.

I SWEAR THAT I WILL PROTECT THE PROPERTY OF THIS SACRED SOCIETY OF ANY NATURE WHATSOEVER AND IF ANY SHOULD BE ENTRUSTED TO MY KEEPING, I WILL PROPERLY KEEP AND RIGHTFULLY USE SAME AND WILL PROMPTLY SURRENDER SAME WHEN OFFICIALLY ORDERED UNDER ALL CIRCUMSTANCES.

I SWEAR THAT I WILL MOST DETERMINEDLY MAINTAIN PEACE AND HARMONY IN ALL THE GATHERINGS OF THIS SACRED ORDER AT ALL TIMES AND WHEN IN THE COMPANY OR PRESENCE OF ANY AND ALL MEMBERS OF THIS SACRED ORDER.

I SWEAR THAT I WILL MOST STRENUOUSLY DISCOURAGE EGOTISM AND SELFISHNESS AND ENVY AND JEALOUSY AND RANCOUR AND SELFISH POLITICAL ABITIONS ON THE PART OF MYSELF AND ANY BROTHER AND SISTER OF THIS SACRED SOCIETY.

I SWEAR THAT I WILL NEVER ALLOW PERSONAL FRIENDSHIP, BLOOD OR FAMILY RELATIONSHIP NOR PERSONAL NOR POLITICAL NOR PROFESSIONAL PREJUDICE, MALICE OR ILLWILL TO INFLUENCE ME IN CASTING MY VOTE FOR THE ELECTION OR REJECTION OF ANY PETITIONER FOR MEMBERSHIP IN THIS ORDER SO HELP ME GOD!

CHIEF OF THE RITUAL: PETITIONER, FACE TO THE STAR OF THE WEST. RIGHT FACE.
(Conductor guides Entrant in turning to face the Lecturer)

LECTURER: PETITIONER, REST YOUR HAND. LET YOUR HEART REFLECT ON THAT WHICH YOU HAVE SWORN TO BEFORE OUR GOD.

LECTURER: PETITIONER, RESUME YOUR POSITION BY RAISING YOUR RIGHT HAND.
YOU WILL REPEAT AFTER ME, YOUR THIRD OBLIGATION.

I MOST SOLEMNLY PLEDGE, PROMISE AND SWEAR THAT I WILL NEVER
SLANDER, DEFRAUD, DECEIVE OR IN ANY MANNER WRONG THIS SACRED
ORDER, A MEMBER OF THIS ORDER NOR HIS OR HER FAMILY
NOR WILL I SUFFER SAME TO BE DONE IF I CAN PREVENT IT.
I SWEAR THAT I WILL BE FAITHFUL IN DEFENDING AND PROTECTING
THE HOME AND REPUTATION, PHYSICAL AND BUSINESS INTERESTS
OF A FELLOW MEMBERS AND THAT OF A MEMBER'S FAMILY. I SWEAR THAT
I WILL AT ANY TIME WITHOUT HESITATION GO TO THE ASSISTANCE OR
RESCUE OF A FELLOW MEMBER IN ANY WAY AND AT HIS OR HER CALL
I WILL ANSWER. I WILL BE TRULY CLANNISH TOWARDS ALL MEMBERS
IN ALL WAYS AND IN ALL MATTERS HONORABLE.
I SWEAR THAT I WILL NEVER ALLOW ANY ANIMOSITY, FRICTION OR
ILLWILL TO ARISE AND REMAIN BETWEEN MYSELF AND A FELLOW
MEMBER OF THIS SACRED SOCIETY BUT WILL BE CONSTANT IN MY EFFORTS
TO PROMOTE REAL CLANNISHNESS AMONG THE MEMBERS OF THIS ORDER.
I SWEAR THAT I WILL KEEP SECURE TO MYSELF ANY SECRET OF ANY MEMBER
WHEN SAME IS COMMITTED TO ME IN THE SACRED BOND AND TRUST OF
COMRADESHIP THE CRIME OF VIOLATING THIS OATH OR OF TREASON
AGAINST OUR RACE OR RAPE OR SUCH HEINOUS ACTS BEING
ALONE EXCEPTED.

I SWEAR THAT IN ALL ACTS AND THOUGHTS I SHALL LIVE AND STRIVE
TO PURIFY OUR RACE AND TO HOLD THE INTERESTS OF OUR RACE FIRST
FOREMOST AND ABOVE ALL OTHER LOYALTIES, DUTIES AND OBLIGATIONS
ON THE FACE OF THIS EARTH. ALL TO WHICH I HAVE SWORN BY THIS OATH,
I WILL SEAL WITH MY BLOOD. BE THOU MY WITNESS, ALMIGHTY GOD!

CHIEF OF THE RITUAL: PETITIONER, FACE AGAIN TO THE STAR OF THE NORTH.

(Conductor guides Entrant in turning to face the Chief of the Ritual)

CHIEF OF THE RITUAL: KINSMAN, YOU HAVE TAKEN THE THREE OBLIGATIONS OF THIS
ORDER. MORTAL MAN CANNOT ASSUME A MORE BINDING OATH;
CHARACTER AND COURAGE ALONE WILL ENABLE YOU TO KEEP IT.
ALWAYS REMEMBER THAT TO KEEP THIS OATH MEANS TO YOU
HONOR, HAPPINESS AND LIFE. BUT IF YOU VIOLATE THIS OATH,

CHIEF OF THE RITUAL: YOU WILL MEET DISGRACE, DISHONOR AND DEATH. MAY HONOR, HAPPINESS AND LIFE BE YOURS.

YOU ARE NOW ONE WITH US. YOU HAVE ENTERED THE SACRED CIRCLE WHICH IS THE ORDER OF THIS WORLD, THE WORLDS BEYOND AND LIFE ITSELF. THIS IS NOT THE END OF YOUR PETITION BUT THE BEGINNING. ONE YEAR FROM THIS DATE, HAVING FULFILLED THE EXPECTATIONS OF THOSE TO WHOSE CIRCLE YOU HAVE COME, AND HAVING PROVEN YOUR ABILITY TO BE A TRUE KNIGHT OF THE ORDER, YOU WILL AGAIN STAND BEFORE THIS GATHERING. LET THE FIRST ROBE OF THE ORDER ADORN THIS NEW BROTHER! (OR SISTER).

The Ritual Investigator steps into the Circle, carrying the White Robe of the Probationary Member. The Entrant hands his Bible to the Sponsor. The Ritual Investigator now assists the Entrant in dressing, and shows him or her how to wear the Robe, how to tie the sash and position his helmet. This, having been done. The Ritual Investigator returns to his position to the left of the Military Commander.

CHIEF OF THE RITUAL: ALL BOW YOUR HEADS. PASTOR, YOUR PRAYER!

PASTOR: GOD ALL, AUTHOR OF ALL GOOD: THOU WHO DIDST CREATE MAN AND SO PROPOSED THAT MAN SHOULD FILL A DISTINCT PLACE AND PERFORM A SPECIFIC ROLE IN THE ECONOMY OF THY GOOD GOVERNMENT. THOU HAST REVEALED THYSELF AND THY PURPOSE TO MAN, AND BY THIS REVELATION WE HAVE LEARNED OUR PLACE AND OUR WORK. THEREFORE, WE HAVE SOLEMNLY DEDICATED OURSELVES AS KNIGHTS TO THAT SUBLIME WORK HARMONIC WITH THY WILL AND PURPOSE IN OUR CREATION. NOW, OH GOD! WE, THROUGH THY GOODNESS, HAVE HERE DEDICATED WITH THINE OWN DIVINE SPIRIT, THESE GATHERED IN THY NAME, WHO HAVE BEEN MOVED BY WORTHY MOTIVES AND IMPELLED BY NOBLE IMPULSES TO TURN FROM SELFISHNESS AND FRATERNAL ALIENATION AND TO ESPOUSE WITH BODY, MIND, SPIRIT AND LIFE, THE HOLY SERVICE OF OUR RACE, THIS ORDER, OUR HOME, EACH OTHER, WE BESEECH THEE TO DEDICATE EACH AGAIN WITH THE FULLNESS OF OUR SACRED, SOLEMN OATH TO OUR HOLY GOD AND OUR SACRED ORDER, TO THE GLORY OF THY GREAT NAME. AMEN!

CHIEF OF THE RITUAL: YOU ARE NO LONGER A STRANGER OR AN ALIEN AMONGST US.

YOU ARE NOW A CITIZEN OF THE RACIAL NATION THAT OUR GOD

CHIEF OF THE RITUAL: GAVE TO OUR FATHERS IN THE BEGINNING. ON BEHALF OF ALL IN THE ORDER, WELCOME! BY THE AUTHORITY GRANTED TO ME, BY THE COUNCIL OF THE CHIEFTAINS OF THIS SACRED SOCIETY, I ORDAIN YOU A MEMBER OF THIS, THE FIRST DEGREE OF THE ORDER. DO NOT FAIL YOUR OBLIGATIONS. WE SHALL NOT FAIL YOU!

CHIEF OF THE RITUAL: I NOW PROCLAIM THAT THIS GATHERING HAS ACCOMPLISHED ITS PURPOSE. THOSE GATHERED, SHALL NOW DISPERSE. LET NO ONE SPEAK OF WHAT HAS BEEN SEEN AND HEARD HERE THIS NIGHT. GO WITH GOD.

ALL ASSEMBLED: GO WITH GOD!

In such manner, the Entrant becomes a member of the Order. Yet, he or she is still on probationary status. Returning to the Company, from whence the Sponsor came, the Entrant begins the true course of instructions and training. When, the probationary period of one year is completed, the final acceptance service is held. The Company into which the Probationer is now a part, carries out the acceptance Ritual and changes the Ritual Robe from White to that of a full fledged member of the Order. Color and or markings should differentiate the probationary status and the full fledged status. Where a Company is not a robed or uniformed Company, then such is not applicable.

THE FULL ACCEPTANCE RITUAL OF THE FIRST DEGREE:

When the Probationer has completed his or her one year period, the Chieftain of the Company shall establish a night for the Ritual in which full status is to be conferred. Where several are to be so accepted, the Ritual will conform to such numbers, and should be modified to ensure a smooth performance by all.

The exact circumstances of the First Degree should prevail. Darkened room, no aliens or visitors allowed to be present. The Company shall form in a Circle, with the Chief of the Company standing at the North Star position. Within the Circle, facing the North Star, the probationers shall stand in their probationary dress. Behind each probationer, shall stand the one who sponsored him or her, and who now carries the markings or dress of the fully accepted kinsman. If there are more than one rank of probationers,

the first rank facing the North Star, shall be probationers, behind that rank their sponsors; and then, another rank of probationers, with their sponsors forming the rank behind them, and so forth.

The final attainment of Knighthood is a simple and brief service. The Chief of the Company addresses the probationers:

CHIEF OF THE COMPANY: TO EACH OF YOU, OUR KINSMAN OF THIS SACRED SOCIETY, GREETINGS AND RACIAL SALUTATIONS! YOU HAVE PROGRESSED THROUGH THE LESSONS AND INSTRUCTIONS OF YOUR ELDERS AND COMRADES. YOU STAND NOW IN THE LIGHT OF FULL CONFIDENCE OF THE OFFICERS AND RANKS OF THIS COMPANY. IT IS THEREFORE FITTING THAT YOU NOW PASS FROM YOUR PROBATIONARY STATUS TO THAT OF A REGULAR AND FULLY ACCREDITED SOLDIER. YOU HAVE DONE YOUR WORK WELL. LET THE PROBATIONARY PERIOD END!

(At this, if the Company is a robed Company, wherein the color of the robe denotes probationary status, each former probationer removes his or her white robe, and is handed the full status robe by the individual sponsor. The probationary robe is taken by the sponsor, to be later returned to the Company Wardrobe officer. If the Company is a uniformed Company, the emblem of full status is pinned to the breast of the former probationer by the sponsor, who then returns to his rank.)

CHIEF OF THE COMPANY: CONGRATULATIONS TO ALL! THE ARM OF THE COMPANY IS STRENGTHENED. THE HEART OF THE ORDER INCREASES. LET THE CIRCLE DISSOLVE AND THE BUSINESS OF THE EVENING BE RETURNED TO THE SQUARE.

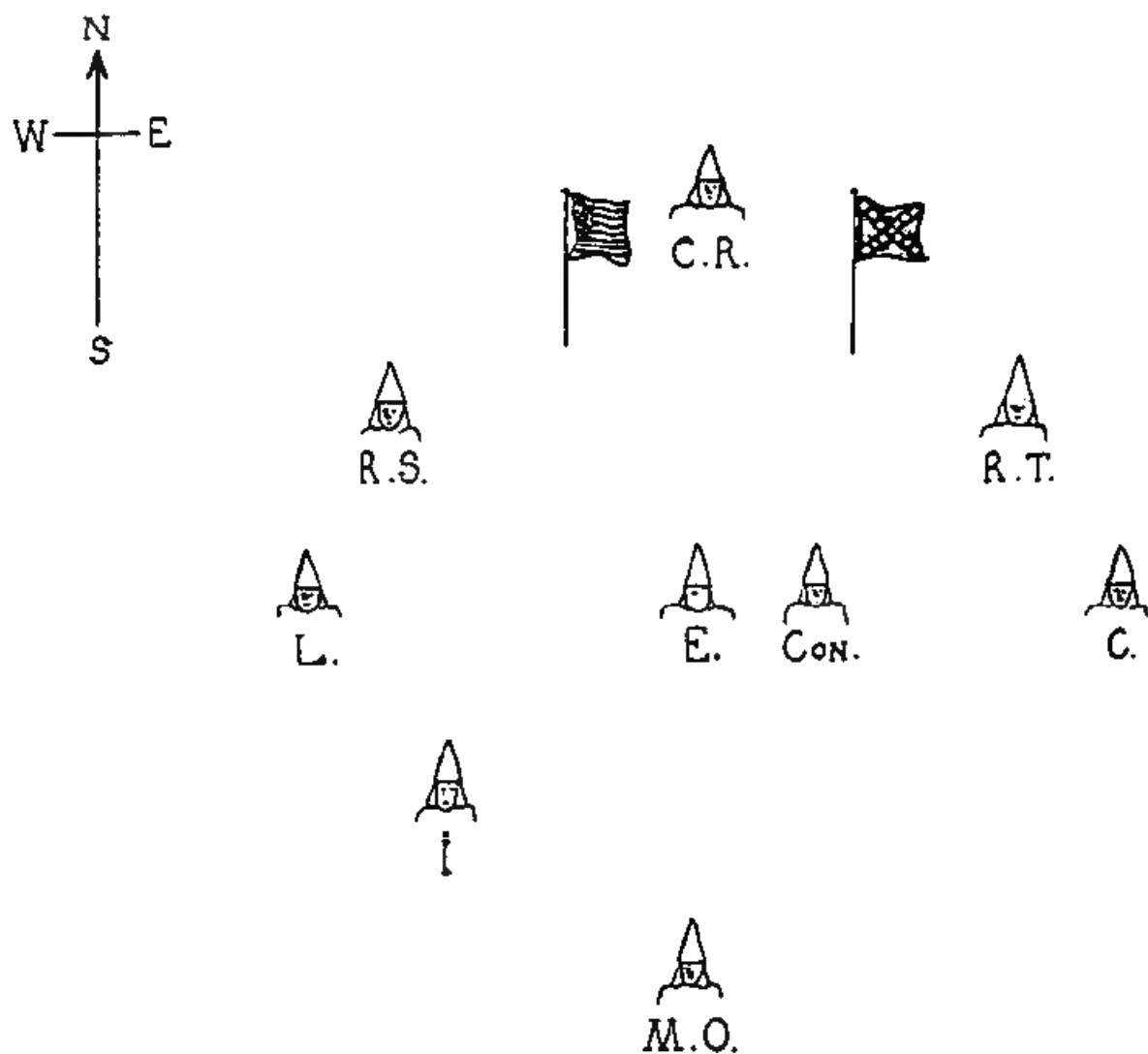
(At this, the regular seating, or other work arrangement, of the meeting place is resumed. Each Company then reports verbally to the Council of that State the addition to full strength of that Company by number, never by name. Such periodic reports indicate probationers, full status, 2nd and 3rd Degree designations in showing total current strength of that Company.)

Where a full outdoors Ritual is conducted, adaptations to conditions will require changes in arrangements. Such should be permissible at all times. Just as changes to reflect the individual organizational characteristics, or technical specialities, should be permitted where such are in order.

In fact, any addition or change which does not negate the purpose of the Ritual which is to impress upon the entrants the seriousness and total dedication of membership, is to be encouraged. Theatre is the product of imagination. Ritual is theatre in its most dedicated form. Let the various organizations which are components of the Order, compete with each other to produce the most impressive and the most memorable Ritual for the First Degree. Let each lend to its own Ritual, the marks of its own birth and its own *raison d'etre*.

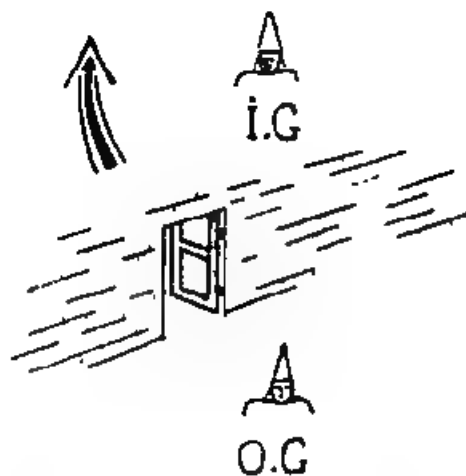
Let us make the First Degree, in each and every organization which is a fighting force for our Folk, truly a meaningful beginning of a lifetime of service.

THE DIAGRAM OF THE RITUAL OF THE FIRST DEGREE



CODE:

C.R.	Chief of the Ritual
R.S.	Ritual Scribe
R.T.	Ritual Treasurer
L.	Lecturer
C.	Ritual Teacher/Chaplain
I.	Investigator
M.O.	Military Officer
Con.	Conductor
E.	Entrant
I.G.	Inner Guard
O.G.	Outer Guard



Specific reasons do exist for advocating changes in the actual oath, the ritual parlance and some procedures. What is used in many components of the Order today, are results of previous changes. The original Order had very little of the fraternalistic ritual or language of the 2nd Era. Each Era produced its own changes. Each independent component, of the overall Order, developed its own short-cuts and adaptations to the needs of its own area, officers and purposes. Let us examine some of the changes suggested, and the reasons for such suggested changes.

First of all, there is no secrecy about the present day oath, ritual service or structure of the average component of the Order. One state leader who was thrust into leadership role without previous training, experience or acquaintance with the craft of the Order, stated that he simply bought several volumes of the United States Congressional Hearings Committee reports on the Order, from back in the early 1960's. Therein, he found all the necessary by-laws, rituals, oaths and details of how to operate within the Order. Pick up any book against the Order, and find the same. Let us be honest with each other. The moment that any person or organization prints an oath, a ritual guide, a lecture outline or an organizational table, it must be then considered public. Not even the much vaunted secret numeral code of the Masonic Orders is private. One can purchase copies of that from a firm in Chicago at modest prices. Thus, the printing of suggested oaths and ritual does not compromise those in existence, or used in the past.

From the standpoint of an entrant into the Order, Is it not far better that such be aware of that to which he or she is expected to give his life, before wasting the time of the componential organization, before he or she enters the final stage of admission? What should be secret can be best kept secret by not encumbering it with things everyone already knows.

From the standpoint of practical operations, the oath has already been used to convict members of the Order. For it contains loyalty sections which have permitted traitors and agent provocateurs to explain away their deeds and betrayals as fulfilling said part of the oath, relative to obedience to a government and police agencies which have already proven to be foes to the very goals of the Order. The witness box rings of the use of the oath to excuse traitors when the defense raised it to charge them with reason in their betrayal of comrades. Let the oath say what it means, and mean what it says. Now and forevermore!

In the first section of the 2nd Era oath, generally still in use either in the full ritual or the short form services, reference is made to a central figure of authority. Since central figures of authority are hard to keep track of, from one press release to the next, the suggested oath replaces it with a reference to a body of leaders, a council, at the top. Let the Council, as and when it sits, appoint one from its ranks to fill the role of a chairman. Let freemen fight as freemen and not as chattels of any central figure other than our God and His Son.

The suggested oath now specifically identifies "governmental or private citizen" when admonishing the member against divulging informations regarding the Order. The lack of this, in the existing oath, has enabled federal agents to influence naive members who believe that this duty does not extend to any governmental agents. In fact, the worst foe our Race has, is usually to be found in governmental robes and garb.

The suggested ritual changes include removal of the altar in the center of the gathering. It eliminates use of the water and the kneeling of the entrant. Each man or woman must carry the altar in their hearts. That is where truth begins. The use of water is replaced by the belief that the Racial Spirit, the Astral Seed from God, alone purifies. Water has long lost its symbolism as anything pure, in this chemically contaminated land and age. No member of the Order shall kneel before anyone, anywhere or at anytime unless the actual presence of God or His Son manifests itself accordingly. As the Vikings once declared en masse, when taunted by a foe demanding that they produce their King, "Every Viking is a King!" So let it be with the Order!

All references to loyalty to any government, especially where the present oath repeatedly refers to the United States of America, and any State thereof, have been eliminated. One can not be loyal to a government which is not loyal to its own people. When the Racial Nation exists, then such references merit reconsideration. As it stands today, such reference only serves the foe in courts controlled by the foe, and opposed to the interests of the Order.

The same applies to the references in the existing oaths to the Constitution. Whose interpretation of the Constitution shall apply? And what sections of it shall apply? After all, even the federals admit that the 14th Amendment was illegally ratified and is, in itself, illegal. Are we to be bound by that also under oath? No, let the Constitution rest in pieces, or peace. Until

a properly chosen assembly of our Folk meets, and a correct Constitution is produced, references to it are merely confusing.

As for references to aiding duly constituted officers of the law, we ask "whose law?" The proper performance of their legal duties may well be the destruction of our Race. Shall we then bind our comrades to upholding these officers during such acts as well? One leader of an alleged but suspect component of this Order, has already aided in sending subordinates of his own group, into prison, for carrying out his own orders. He upon this part of the oath as his reason for doing so!

It is suggested that, under one part of the existing oath, that our Order support free schools. This originally meant as opposed to religious ones. Today, we seek religious schools to replace the atheistically operated 'free' or 'public' school system. Why bind anyone to supporting that which we oppose? The same goes for the concept of 'separation of church and state'. We have been given a king size dose of that medicine for the last thirty years. It has brought the teaching of every abomination under the sun into the schools and state, and removed Christianity completely from the same. Do we really want more of that? If not, why then should it be included in a serious oath for this Order?

For many of the same reasons, much of the parlance to be delivered, during the induction service or naturalization ritual, was changed. The physical changes to layout of the ritual area were suggested as a means of simplifying the flow of the ritual, and giving certain aspects, greater emphasis. The ritual must emphasize that which binds each to the other, the Circle of our Folk. The stations should reflect such unity. Thus, whereas the present ritual emphasizes the glories past, the suggested one tries to present the duties of a soldier, in a purely military Order, which he or she now must accept.

Let us study the need for a second degree level to the Order. If the Order is to be the Army of our Folk, the Fist of God, then it requires levels of operational authority. The Second Degree forms the non-commissioned officer cadres of the Order. They may be future officers, or past soldiers in the ranks. This Degree must be strictly for that level. It must fill that need.

Each component of the Order may give its own name to the 2nd Degree. One component might wish it to be expressed in historical terms. Another might label it in more modern verbiage. Whatever this level may be called, it has a military role to fulfill.

In the 1st Era, the Order actually gave rank to those who had held rank in the cavalry units of the disbanded armies of the Folk. Those who were corporals in the local cavalry regiment, were corporals in the Order. The rank carried over from the overt military service into the covert. Today, we have little chance of making such an easy transfer. Where such is possible, from the armed forces or the police, and where intense investigation absolutely confirms racial loyalties, it is urged that the practice be reinstated. Let each component in each state actively recruit accordingly.

Yet, being realistic, the greatest source of candidates for this Degree, will come from the 1st Degree itself. Specialists, technicians, individuals whose vocational or avocational experiences offer valuable service to the Order, may be inducted directly into this Degree. Again, care and caution in approaching, selecting and investigating such must be used. The candidates from the 1st Degree, having served for one year in that level before meriting consideration for advancement to the 2nd Degree, should have proven themselves by such time. Ones chosen from outside the Order have yet to prove their total dedication to the Folk. Without such dedication, there is no place for such in any component of the Order. Thus, we turn to a screening and selection process which each organization, each component, must devise to safeguard itself.

The qualities of leadership, courage, intelligence, patience, zeal and, let's be clear fanaticism, must be present in any candidate for the 2nd Degree. Absolute, unqualified and fiery fanaticism must be present in those who will lead the squads through the minefields and the wire, whether real or whether psychological, in the battlefields facing our Folk tomorrow and today!

Recommendation for candidates to this Degree must come from the officers of the Company. Since the non-commissioned officers report directly to the commissioned officers, it is the responsibility of the commissioned officer to correctly select his or her own subordinates. No matter how qualified a non-commissioned officer may be, if he or she does not mesh in with the nature and personality of the officer to whom he or she reports, the value of such rank is negated. They must be a team. The Company is the fighting force that the ancient family was originally created by God to be.

Each State jurisdiction may wish to set forth basic qualifications for entry into this Second Degree. The national standards should include:

1. One year of service in the Order.
2. Physical health standards comparable to State Police physical examination requirements in local state.
3. Family situation compatible with added responsibilities of the duties of a non-commissioned officer.
4. In lieu of qualification No. 1, a technical or professional skill in urgent need by the Company. Where such direct rank is given to a new entrant, special training in the principles of the Order and its immediate role, must accompany such selection.
5. High school graduate or equivalent intellectual standing.
6. Proven ability to convert instructions into practical action, with adaptability to meet changing conditions encountered.

The training course for the Second Degree shall comprise both home study and lecture sessions. These sessions will be conducted by senior officers of the State, and preferably, officers whose particular speciality is involved in the class concerned. The courses shall include, but not be limited to, the following:

1. History of the Order, both national and state.
2. Purpose and Future of the Order in this 5th Era.
3. History of the State with emphasis on political currents.
4. Tactical programs for the State and the Company.
5. Personnel administration and personnel relationships within the Order.
6. Military tactics, overt and covert.
7. Legal restrictions, manipulations and opportunities for the Company.

8. Race - its value, composition, nature and history.
9. Ritual functions of a military caste.
10. Communications - written and oral.

Each such session shall be concluded with a written thesis being submitted by each candidate, on that specific subject. Grading of these papers will be done by the instructors, with the copies of such papers retained in the file of the candidate. Copies of such papers will be returned by the examiners to the candidate, with such corrective or advisory comments appended thereto.

Upon completion of the course, a final examination of the candidates will be given by the State Officers, comprising that Second Degree Board of Examiners. The individual candidates will present themselves to the Board, at varying dates and times. Their oral examination and interrogatories will be short but based upon any questions which their written thesis, or instructor's comments, may have created in the examiners' minds. Upon passing of this physical and oral examination, the candidates will then be notified of their acceptance for entry into the Second Degree.

Companies may utilize different color ritual robes; or insignias to be affixed to ritual robes; or insignia affixed to uniforms where a uniformed, rather than a robed Ritual, Company is concerned. Where a covert operations Company is concerned, such advancement will conform to the degree of privacy which such Company has established, without recourse to identifying marks of rank.

The ritual of the entry into the Second Degree, therefore, may vary. It is a degree which carries several different nomenclatures. Let us assume that the Company concerned in this outline, is a Ritual Company.

The area wherein the Second Degree services are to be held, shall be darkened. Only the members of the specific Company involved, shall be present. The ranking officers of the Company shall form the Ritual Team. The Ritual Team shall be comprised of nine members. For, once again, nine added to a number produces the same number when reduced to a single digit. Nine from a Company create the same number as the Company in totality.

The Circle shall be formed in the same manner as that of the First Degree.

The Ritual Circle shall be outspanned sufficiently to permit the number of entrants to the Second Degree to stand within its circumference. If there are more than four entrants, double ranks will be formed by such. They shall take their places when the Chief of the Ritual, the Company Commander, calls for the Square of the Gathering to be converted into the Circle of the Order.

The Chief of the Ritual shall position himself at the North Star. The Color Bearers, shall flank the Chief of the Ritual; National colors held to the right of the Chief, while the Battle Colors are held to his left. Company clerk, or scribe, shall position himself at the Northwest, or between the Chief of Ritual and the Lecturer, who holds the position of the Star of the West. The Company finance officer, or treasurer, holds the position at the Northeast, or halfway between the Ritual Chief and the Education Officer of the Company, or teacher /chaplain. The Military Officer of the Company, the Executive Officer, shall hold the Southern Star position. The Conductor, or Intelligence Officer, shall position himself within the Circle to act as pivot guide for the aspirants or entrants.

Each entrant shall carry his or her own Bible in their left hand. They shall keep their right hand free for salute and affirmation of the oath.

CHIEF OF THE RITUAL TEAM: HAVING FORMED A CIRCLE FROM THE SQUARE, EVEN AS GOD USED THE CARPENTER'S SQUARE TO FORM THE FOUR CORNERS OF THIS EARTH, YOU WHO ARE BROTHERS AND SISTERS OF THIS ORDER, WORKMEN OF GOD, BRING THE LIGHT INTO THE DARKNESS. FOR WHAT PURPOSE, GOOD CONDUCTOR, DO THESE STAND BEFORE ME?

CONDUCTOR: THESE ARE THOSE WHOSE STUDY, INTELLIGENCE AND LOYALTY HAVE QUALIFIED THEM TO ASCEND FROM THE FIRST DEGREE UPWARDS TO THE SECOND DEGREE. THEY ASK FOR THE DUTIES OF LEADERSHIP WHILE BEING AWARE OF THE HEAVY RESPONSIBILITIES SUCH ENTAILS.

CHIEF OF RITUAL: OFFICERS, HAVE THESE WHO STAND AS ENTRANTS TO THE SECOND DEGREE, BEEN EXAMINED AND ACCEPTED BY YOU?

RITUAL OFFICERS RESPOND: YES, THEY ARE WORTHY OF A RANK.

CHIEF OF RITUAL: LET US BOW OUR HEADS. LET THE CHAPLAIN LEAD OUR PRAYER.

RITUAL CHAPLAIN/TEACHER: GOD OUR FATHER, JESUS CROWN PRINCE OF OUR KING,
BLESS THESE SONS AND DAUGHTERS WHO STAND BEFORE THEE.
CLEANSE OUR HEARTS AND WASH OUR SPIRITS IN THY
LIGHT. AS OUR FATHERS WERE ONCE MIGHTY MEN, THE
MESSENGERS WHICH THOU SENT TO THIS EARTH, LET WE
WHO STAND BEFORE THEE, AND ASPIRE TO GREATER SERVICE
TO THY GLORY, LIKEWISE RISE IN STRENGTH TO SERVE
THEE. BLESS THOSE WHO ARM THY SOLDIERS. BLESS THOSE
WHO BEAR SUCH ARMS ON THY BEHALF. BLESS THOSE WHO
ASK FOR AND ACCEPT GREATER DUTIES IN THY SERVICE.
AS MICHAEL LEADS THE HOST IN HEAVEN, LET US STAND
NOW IN HIS EXAMPLE, AND LEAD THE ARMIES ON EARTH. FOR
THY GLORY AND FOR THY KINGDOM, AMEN.

CHIEF OF RITUAL: ENTRANTS TO THE SECOND DEGREE, DO YOU UNDERSTAND THE
WEIGHT OF RESPONSIBILITIES WHICH YOU SEEK TO BEAR?

CANDIDATES: I DO.

CHIEF OF RITUAL: ENTRANTS TO THE SECOND DEGREE, HAVE YOU THOUGHT
EVER SERIOUSLY ABOUT THE CONSEQUENCES WHICH BEING
A LEADER, STEPPING OUT OF THE SOLIDARITY OF THE RANKS
AND THUS TARGETING YOURSELF INDIVIDUALLY TO THE FOE,
ENTAILS IN THE COURSE WHICH YOU NOW CHOOSE?

CANDIDATES: I HAVE AND I ACCEPT THE RESPONSIBILITIES.

CHIEF OF THE RITUAL: ENTRANTS TO THE SECOND DEGREE, LEADERSHIP INVOLVES
A LONELINESS FOR WHICH DUTY ALONE IS A BALM. ONCE
A PART OF THE BODY, NOW THE HEAD, THE LEADER MUST
SEE MORE THAN THE BODY, AND HEAR MORE THAN THE BODY,
AND SENSE MORE THAN THE BODY. YET THE HEAD IS OF THE
BODY AND NEVER ISOLATED FROM IT IN DUTY. DO YOU
UNDERSTAND THIS AS A PART OF YOUR FUTURE?

CANDIDATES: I DO.

RITUAL OFFICERS SING: FAITH OF OUR FATHERS, HOLY FAITH HYMN.

CHIEF OF THE RITUAL: ENTRANTS, YOUR RESPONSE?

CANDIDATES SING: ONWARD CHRISTIAN SOLDIERS (1st stanza) HYMN.

CHIEF OF THE RITUAL: BROTHERS AND SISTERS, MY HEARTS SINGS WITH JOY AS
YOUR VOICES SANG WITH LOYALTY. FOR WE ARE AS ONE.
DUTY AND LOYALTY AND HONOR BE OUR REWARDS! BLESS
OUR KING AND OUR GOD FOR SUCH TREASURES IN LIFE.

CHIEF OF THE RITUAL: ENIRANTS, CANDIDATES FOR THE SECOND DEGREE, YOU HAVE BEEN EXAMINED AND FOUND QUALIFIED FOR THE FIRST STEP IN THE ROLE OF LEADERSHIP. YOU WILL NOW RAISE YOUR RIGHT HANDS. HOLD FIRM TO YOUR BIBLE FOR YOU ARE A LIVING ALTAR TO GOD AND MAY THE LIGHTNING WHICH IS EVER ABOUT YOU, STRIKE YOU DOWN SHOULD YOU SWEAR FALSELY OR DECEITFULLY. YOU WILL REPEAT AFTER ME:

I SWEAR BEFORE GOD THAT I SHALL SERVE THIS ORDER WITH THE FULL STRENGTH OF MY MIND AND MY FLESH WITHOUT HESITATION OR FEAR IN THIS THE MOST HOLY OF ALL WARS, THE WAR WHICH BEGAN IN THE HEAVENS. I SWEAR THAT I HAVE NOW CLEANSSED MYSELF OF ALL WORLDLY AMBITIONS AND OF ALL EGOTISTICAL DRIVES AND OF ALL SELFISH MOTIVATIONS IN PREPARATION OF ACCEPTING THE TASKS AHEAD. I SWEAR THAT I SHALL EVER BE IN THE FRONT RANKS OF THE ARMY WHEN DUTY CALLS. I SWEAR THAT I SHALL EVER BE IN THE FRONT LINE OF ADVANCE WHEN THE BUGLE AND THE DRUM CRY OUT FOR THE CHARGE. I SWEAR THAT I WILL NEVER LET MY PERSONAL CONCERNS, PERSONAL FEARS, OR PERSONAL LIMITATIONS INTERFERE NOW OR EVER WITH THE DUTIES OF MY RANK. I SWEAR THAT I SHALL EVER LEAD MY BROTHERS AND MY SISTERS IN SUCH A MANNER AS TO INCREASE THEIR SENSE OF CONFIDENCE AND TRUST AND LOYALTY TO THE ORDER WHICH I EXEMPLIFY. I SWEAR THAT I SHALL BY EXAMPLE BE A LIGHT IN THE DARKNESS TO THOSE WHOM I HAVE VOLUNTEERED TO SERVE AND TO LEAD. I SWEAR THAT I SHALL STAND LIKE AN OAK TREE NO MATTER WHAT STORMS MAY RAGE, WHAT ELSE MAY FALL OR HOW MANY OTHERS MAY STAND BESIDE, BEHIND OR AHEAD OF ME. I SWEAR THAT I ALONE OR WITH OTHERS SHALL RETURN TO MY STATE BEARING MY SHIELD OF HONOR ON MY ARM OR SHALL BE CARRIED HOME UPON THAT SHIELD. I ACCEPT THE WEIGHT OF RANK WITH HUMBLENESS, WITH AWE AND YET, WITH PRIDE AND CONFIDENCE IN MY OWN ABILITY TO PROVIDE THE FORWARD MOTION TO THE FINAL TRIUMPH OF OUR GOD ON EARTH.

I SWEAR TO THIS ORDER, AS THE GUARDIAN OF OUR RACE AND FAITH, LOYALTY AND COURAGE. I VOW TO YOU, MY CHIEFTAIN AND THE SUPERIORS APPOINTED BY YOU, OBEDIENCE TO THE DEATH, SO HELP ME GOD!

CHIEF OF THE RITUAL: MEMBERS OF THE SECOND DEGREE, SUB-OFFICERS OF THE ORDER, YOU MAY DROP YOUR RIGHT HANDS. YOU ARE NOW ONE WITH EACH OTHER AND WITH US IN THE CIRCLE OF LEADERSHIP.

CHIEF OF THE RITUAL: SUB-OFFICERS, ABOUT FACE. (The candidates now face towards the Military Officer at the Southern Star)

MILITARY OFFICER: BROTHERS AND SISTERS, YOU HAVE EARNED THE FIRST BADGES OF RANK. WEAR THESE WITH PRIDE BUT WITH RESERVE. LET NO ARROGANCE TARNISH YOUR RANK. LET WISDOM GUIDE YOUR VOICE AND DECISIONS. I NOW AM HONORED TO PRESENT EACH OF YOU WITH YOUR MARK OF LEADERSHIP. I ASK THAT THE GUARDIAN OF THE STAR OF THE WEST, OUR COMPANY'S EDUCATION OFFICER AND LECTURER, ASSIST ME WITH THIS JOYFUL DUTY.

(The Lecturer and the Military Officer now enter the Circle. The Education Officer carries the stripes, or ribbons or badges, whichever are to be used to designate non-commissioned rank. As the Military Officer takes the Mark of Rank from the Education Officer's tray, he hands it to the new member of the Second Degree. He salutes the new member. The new member receives the Mark of Rank, transfers it to his hand carrying the Bible. He then returns the salute. Where there are more than one rank of new members promoted to the Second Degree, double space shall be maintained between the ranks to permit the Officers to pass comfortably through. When the last non-commissioned officer, or Second Degree member, has been given his Mark of Rank, the officers return to their stations.)

CHIEF OF THE RITUAL: MEMBERS OF THE SECOND DEGREE, ABOUT FACE.
(The new members of the Second Degree face about towards the North Star.)

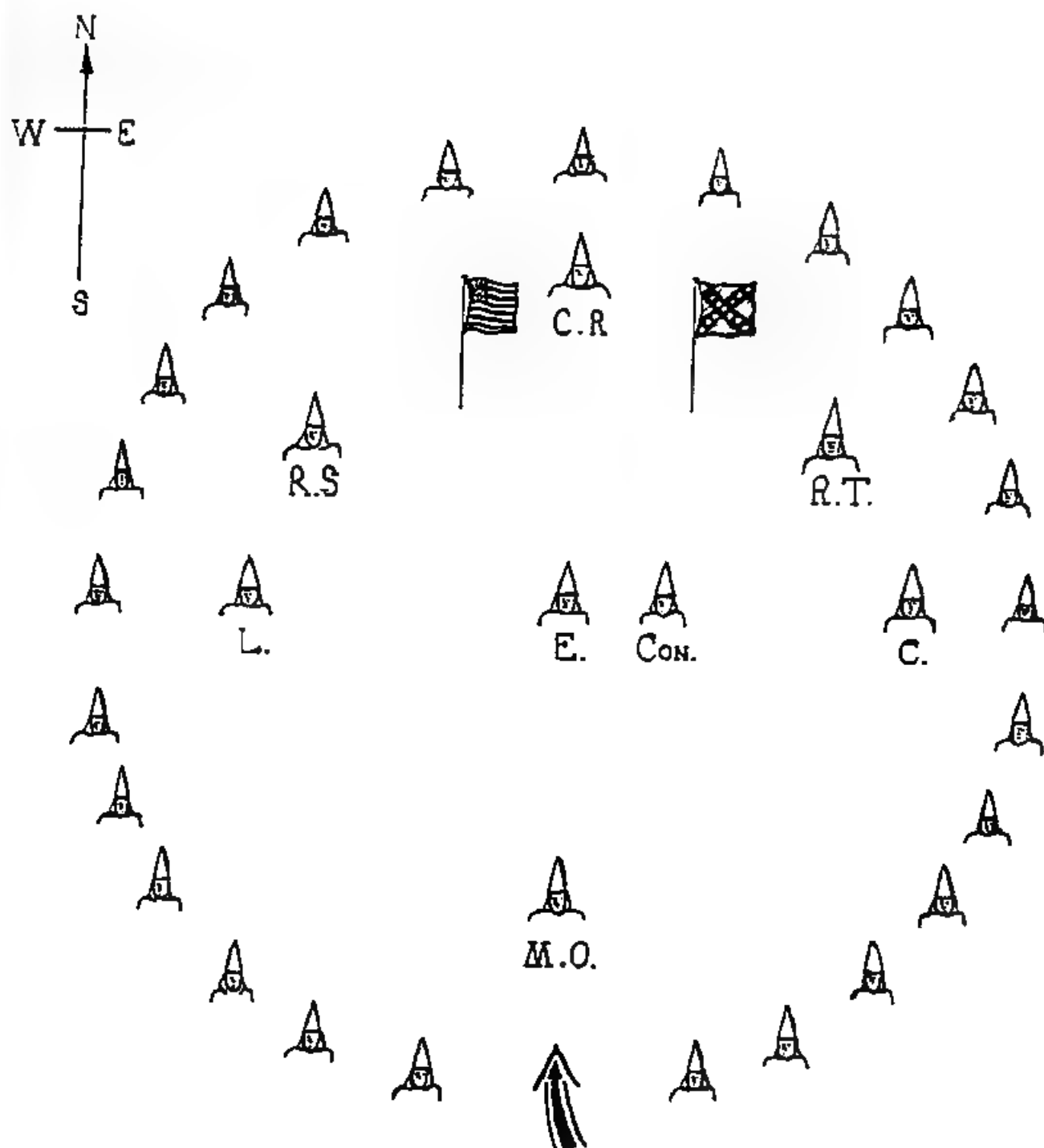
CHIEF OF THE RITUAL: I CONGRATULATE YOU ONE AND ALL UPON YOUR WORK. YOU HAVE GAINED ONE MORE RUNG OF THE LADDER OF SERVICE. GOD SHALL EVER GUIDE YOU IN YOUR WORK.

SOLDIERS AND OFFICERS OF THE COMPANY, THE WORK OF THIS EVENING IS COMPLETED. I SALUTE YOU ALL! GO WITH GOD! DISMISSED.

ALL PRESENT: WE GO WITH GOD AND UNDER YOUR LEADERSHIP.
MAY MICHAEL THE ARCHANGEL EVER LEAD YOU IN THIS WAR!
THAT WE SERVE, IS OUR HIGHEST REWARD! FAREWELL!

Company returns to its normal meeting arrangement, the square and any other business for that evening, continues to be enacted.

THE DIAGRAM OF THE RITUAL OF THE SECOND DEGREE



CODE

C.R.	Chief of the Ritual
R.S.	Ritual Scribe
L.	Lecturer
C.	Ritual Teacher/Chaplain
R.T.	Ritual Treasurer
M.O.	Military Officer
Con.	Conductor
E.	Entrant

The nature of any army includes direction. Direction is given to its field components by officers. The difference between a mob and an army lies in the control which the leaders of one exercise, compared to the leaders of the other. Too often, regretfully, many of the last Era's klans have acted more like a mob than an army. One can not blame the soldiers, the rank and file. One must look to the officer class, the leaders, for the reasons why the difference tipped towards the negative. Officers must be trained first. Before you can recruit soldiers, the officer cadre must be existent. It is the function of the Third Degree, the third level of the Order, to be and to provide the officers for the Army which is the Order.

The ideal condition would be one wherein formal academies could be staffed, structured and supported openly. Obviously, with our main foe being those in places of economic, social and political power, open academies would soon be infiltrated, neutralized, converted or destroyed. Yet, an officer training program must be initiated and operated steadily. We must look to the reserve officer training programs for examples. We can do likewise, within the Order. We can operate classes, sessions and even field exercises, discretely and privately. We can select officer candidates, train such and then, dispatch such to units and organizations in need of their services.

Consider that each State is a totality in itself. Fifty states form the Union. Fifty sovereign states form fifty areas of opportunity. Fifty such areas can each house one training program for officers. Some of the areas may offer an additional technical training facility in addition to its line officer training apparatus. Yet, independently, but with intercommunication, a means of training officers can be made possible.

Let each State create its own training staff. Let those who can teach, learn how to teach better. Let each teacher devise ways and means to pass along his or her knowledge to others who will, in turn, become the teachers of others. Let the teaching of the teachers begin in fifty areas at once! Academies do not necessarily require marble halls, stone walls and football fields. The failure of the American educational system, that extortionist operation, should be obvious to anyone. The physical structure neither makes a school nor a church. It is the mind and heart of the one who teaches that creates the school. The ancient Druids, teachers of our Folk, used merely the open groves, fields and homes available to them. They succeeded. We can too!

Let us assume that we have a State wherein there are two hundred members of the Order. Let us assume that we have five Companies forming the Order in such State. Nine officers staff a Company. We thusly have a need for forty five trained officers. For, from the forty five officers, with the five companies, and the one hundred and fifty five non-commissioned officers and privates, the State Order expects to grow to two thousand brothers and sisters. Let us further assume that there are five officers, out of the forty five officers, who are experienced, capable of instructing and capable of widening their own field of knowledge. These five are the teaching staff for that State. They may add to their number, in situations especially where technical subjects are to be covered and they have experienced technicians in such field, in their State. Yet, the five are responsible for the Officers Training Unit.

How do we select officer material? We do it in about the same manner as we selected candidates for the Second Degree. We seek such, firstly, from our own ranks. We seek them from those who have proven their own ability to lead and to follow orders, at the non-commissioned level. These should provide us with our best flow of officer candidates. In addition, once again, we have to look to individuals not yet in the Order, but who have leadership roles in the society forming the outside world. These, where loyal to our Faith and Folk, will form the remainder of the make-up of the officers corps.

Intense screening of any and all candidates is a must. More so at this level than at the first, or the second, levels of entry. For each qualification shown for the Second Degree, the same applies for the Third Degree. The qualifications are indeed the same, only more so.

Where we sought leadership abilities or potentials in the Second Degree, we seek proven qualities of leadership, under the most severe tests, for those seeking entry into the Third Degree. Where we asked for a prior period of experience within the Order of one year, we ask for two years experience and one of those two years, must have been in a non-commissioned officer status. The home life of the aspirant must be examined closely for, should problems arise in this area, the effects of such problems would be far more extensive due to the officership influence, than in subordinate ranks. The degree of investigation must be extensive and conducted in a competent manner. For the Third Degree is the steering wheel of the vehicles of this Order.

The initial qualifications are as follows:

1. Two years of service in the Order; one of which should be in the Second Degree.
2. A new physical examination, based upon the local State Police physical examination standards.
3. Interviews with wife (or husband); three random visits to home; general evaluation of familial relationships.
4. Complete disclosure of all financial sources which form basis of individuals earning power.
5. In lieu of qualification No. 1, where a specific skill or profession is desired to complete the inventory of the Company or State organization, such direct appointment to the OTU (Officers Training Unit) can be effected. The other qualifications must also apply, however.
6. High school, university or other equivalent educational completion should be required.
7. Service in the armed forces or police agencies, at specific command ranks, verified and confirmed, and where all other qualifications (excepting No. 1), may permit entry into OTU.
8. Community stability, residential patterns and social contacts in immediate area of present dwelling should be suitable to a person of responsibility.

The five officers comprising the State Staff of the OTU shall hold classes at a private home, hall or other place as would not attract outside attention. No uniforms, ritual gear, military paraphernalia or other items which would disclose the nature of the sessions, is to be used or permitted. A safe house operator should be designated for such training host. The classes should be kept to a minimum number of students and traffic controlled as far as cars going and coming is concerned.

Candidates who have met the aforementioned qualifications must submit their concepts of the following programs, in thesis form, before acceptance:
(The State Council shall review these after grading by the Staff of the OTU and pass upon the contents of such accordingly)

1. The candidate's concept of the history and purpose of the Order.
2. The value of Race and its effect on history.
3. A historical portrait of the favorite military hero of the candidate; emphasizing why so chosen.
4. An outline of the five major problems facing the Folk in this land today; concomittant with solutions to such problems as offered by the candidate.
5. Outline personnel command problems expected to be encountered as an officer; and methods of dealing with such if in command.

Following the examination and grading of all papers and forms, thusly submitted by the Company officer sponsoring such candidate, appointment for a personal appearance of the candidate before the OTU Staff shall be arranged. This personal appearance shall be in the form of an oral examination, comments and discussions regarding the thesis submitted and data obtained being reviewed with the candidate. The report on this final portion of the initial step in officer selection shall be given to the State Council. They will then be given the recommendations of the OTU Staff, for acceptance or rejection of the candidate.

Upon acceptance, the candidate shall be brought before the five officers of the OTU Staff by his or her sponsor. There may be five to ten such candidates at any one time in a State. These may all be brought together for the initial oath of entry into the OTU, or preparatory stage of the Third Degree. The setting shall be simply the house or office of one of the OTU Staff. No robes and no uniforms shall be used during this preparatory degree work. The oath is administered by the senior officer of the OTU Staff. Each sponsor acts as the witness to his or her own candidate. The candidates are formed into a line. The sponsors and the OTU Staff officers form a circle about them. The senior OTU officer stands at the North Star station. He administers the oath of entry, as follows:

SENIOR OTU OFFICER: CANDIDATES FOR THE THIRD DEGREE, YOU WILL EACH RAISE YOUR RIGHT HAND. YOU WILL EACH HOLD YOUR OWN BIBLE IN YOUR LEFT HAND. YOU WILL REPEAT AFTER ME:

SENIOR OTU OFFICER:

I SWEAR BEFORE GOD AND THIS ORDER THAT I SHALL
KEEP SACREDLY SECRET THE TEACHINGS, EDICTS AND
INSTRUCTIONS WHICH ARE GIVEN TO ME
BY TEACHERS, INSTRUCTORS, AND STAFF DURING THE
COURSE OF THESE STUDIES. I FURTHER PLEDGE MYSELF
TO SERIOUSLY PONDER, ABSORB AND LEARN THE MATERIALS
AND TOPICS WHICH ARE PRESENTED TO ME. I AFFIRM FOREVER
MY ROLE AS STUDENT IN THE SEARCH FOR TRUTH, WISDOM
AND POWER IN THE LIGHT OF THE TEACHINGS DRAWN FROM
THE EXPERIENCES OF MY FATHERS' FATHERS.
SHOULD I FAIL IN THIS SEARCH, KNOWING IT FIRST
ONLY INSIDE MYSELF, I SHALL NOT HESITATE TO PLACE
THIS KNOWLEDGE OF MY INADEQUACY BEFORE MY TEACHERS
FOR THEIR AID, COUNSEL AND APPROPRIATE ACTION. SHOULD
AN AWARENESS OF MY INADEQUACY TO ACCEPT THE THIRD
LEVEL OF RESPONSIBILITY BE DETERMINED BY MY TEACHERS,
I SHALL ACCEPT THEIR ADVICE, COUNSEL AND DECISION
WITHOUT PERSONAL RANCOUR, RESENTMENT OR BITTERNESS.
I KNOW THAT EACH MAN IS CAPABLE OF CARRYING DIFFERENT
DEGREES OF WEIGHT, AND OF SUSTAINING GREATER OR LESS
HEAT FROM THE FIRES OF LIFE AND WAR. BLESSED BE HE
AND SHE WHO KNOWS THE AMOUNT THAT HE OR SHE CAN BEAR
AND CARRIES SUCH WITH DIGNITY, PERSEVERANCE AND ZEAL.
SHOULD I SEPARATE FROM THIS LEVEL OF STUDY, FOR ANY
REASON, I SHALL MAINTAIN THE SECRECY, CONFIDENCES
AND TRUST WHICH I HERE AND NOW PLEDGE MY LIFE AND
MY HONOR TO SAFEGUARD AT ALL TIMES. I SWEAR THAT I
SHALL NEVER DISCUSS, INFORM, NOR TRANSMIT ANY
INFORMATIONS REGARDING THIS LEVEL, TO ANYONE, EITHER
WITHIN OR OUTSIDE OF, THIS ORDER UNLESS I KNOW
THAT SUCH PERSON IS A MEMBER OF THIS DEGREE OR IS
A SUPERIOR OFFICER AND THEN ONLY WHEN SUCH PERSON
HAD A NEED TO KNOW AND SUCH KNOWLEDGE IS BEING
SHARED TO THE VITAL INTERESTS OF THIS ORDER. TO THESE
DO I SWEAR, BONDED BY MY OATH AND MY LIFE,
SO HELP ME GOD!

EXECUTIVE OFFICER: CANDIDATES, SALUTE!

(Each candidate shall place his right arm with right hand formed into a fist, clenched, with fist resting over his or her heart. This is the ancient Roman soldier's salute. It is symbolic of the strength of the warrior controlled by the loyalty of the heart. This is the ritual and military salute of the Third Degree. For each candidate, this is the first time that each shall give the proper salute for their level.)

OTU OFFICERS IN UNISON : WE, YOUR TEACHERS, ACCEPT YOUR SALUTE!

(Each OTU Officer returns the same salute to the candidates).

SENIOR OTU OFFICER:

THE HOUR IS LATE. THE DARKNESS SPREADS. LET THE
TORCHES OF LEARNING BE LIT. BEGIN YOUR STUDIES.
WHEN WE NEXT STAND IN THIS CIRCLE, MAY THE CIRCLE
BE FILLED WITH LIGHT! MAY THOSE WHO ARE OF THE
CIRCLE BE THE BEARERS OF THIS LIGHT IN SUCH HOUR
THAT WE, AS WERE OUR FATHERS FATHERS IN THE AGES
PAST, BECOME AS ONE, OURSELVES ALONE, IN THE
TRUTH AGAINST THE WORLD!

BROTHERS AND SISTERS OF THIS ORDER, GO NOW IN PEACE!
GO WITH GOD!

ALL ASSEMBLED RESPOND:

CHIEF OF THIS CIRCLE, WE WILL GATHER AGAIN.
MAY THE LIGHT OF GOD KEEP YOUR COURSE TRUE
FOR IN FOLLOWING YOU, WE FOLLOW THE LIGHT!

The initial acceptance ritual of candidates for the Third Degree ends. The first class should begin at this point. All officers who have participated in the ritual services, may remain until end of this first class. At the closing of each class, departures should be speedy and in a dispersed fashion, so as not to attract attentions of aliens or foes.

The period of instruction, the number of classes held, and the various means of grading the candidates for rank of officer may vary. However, in each State, the Council in such State, should have a formal and definite outline

of the entire course. The specifics for such course will change, and may well be adapted to the needs of that specific State. The very nature of the Order in each State, the composition of the various independent components or organizations which comprise the Order in that State, may form factors which create wide differences in some of the aspects of the Officer Training Program. Yet, through each program, the thread of leadership responsibilities must be woven. This will later enable the interchange, exchange and transfer of those Third Degree members to areas in which their talents and professional skills are needed.

The final examinations, both written and oral, will be carefully reviewed by the OTU Staff. A full report on each candidate shall be given to the State Council, in the form of progress reports during the course. The final report shall include the recommendations of the OTU as to acceptability and potential area of operational value, of each candidate. Where any have been dropped or elect to be dropped, a full report on each will be given to the State Officer responsible for Internal Security. A surveillance will be maintained on such ex-candidates for a period of one year to assure conformance to the Oath which each had taken.

The final Ritual of Commissioning, following such approval by the State Council, shall be held by the Company from which, and to which, the candidate has full obligations and responsibilities. The Company Chieftain and Officers will form the Ritual Team. All degrees will be present.

Three Circles shall be formed if physical quarters permit. If quarters are confined, the First Degree shall line the walls of the room like a living forest of soldiers, forming the Square of the Saxon. Within such Square, the Second Degree shall form its Circle. Within that Circle, with three paces separating each Circle, the Third Degree shall array itself. Within that Circle, the graduates of the Third Degree shall be positioned.

Whether the formation is of the three Circles, or the two Circles and the Square, the Chieftain of the Company, as senior Ritual Officer, takes his station at the North Star. The candidates face towards such position.

The Military Officer, or Executive Officer, takes his position at the Southern Star. The Chaplain takes his station at the Star of the East. The

Lecturer, or Propaganda Officer, holds the station at the Star of the West. Two officers of the Company shall hold the colors. The National Colors are placed to the right side of the Chief while the Battle Ensign is placed to his left. The Color bearers remain in the curve of the Circle, as does the Chieftain. All Officers of the Company form the Third Degree Circle.

CHIEF OF THE RITUAL TEAM: BROTHERS AND SISTERS OF THIS HOLY ORDER, WE GATHER HERE TO COMMISSION A LEADER. HE (OR SHE) STANDS BEFORE YOU WITH HEART THAT IS LOYAL, MIND THAT IS SHARP, SPIRIT THAT IS AFIRE, AND FLESH THAT IS STRONG. EACH HAVE PASSED THROUGH THE TESTS AND EXAMINATIONS WHICH OUR ORDER REQUIRES FOR THOSE WHO WOULD LEAD. EACH HAS BEEN EXAMINED AND FOUND WORTHY OF THE AWESOME RESPONSIBILITY OF LEADERSHIP. WE WILL BOW OUR HEADS IN PRAYER AS WE SEEK THE BLESSINGS OF GOD, OF HIS SON JESUS, AND OF THE COMMANDER OF THE HOST OF ANGELS, MICHAEL, IN THE AFFAIRS OF THIS EVENING.

CHAPLAIN, LEAD US IN PRAYER.

CHAPLAIN: LET US ALL REPEAT THE "OUR FATHER"
(Matthew 6:9-13)

AMEN. I READ NOW FROM THE HOLY BOOK,
ST. MATTHEW CHAPTER 10 (in its entirety)

CHIEF OF THE RITUAL TEAM: AS GOD HAS BLESSED US BY HIS PRESENCE, LET US NOW SHARE THE LIGHT, ONE TO THE OTHER.

(at this, all lights except for a spotlight from above, directed at the center of the Inner Circle, the Third Degree graduates, shall be put out. The spotlight shall be the sole light during the Commissioning Ritual other than a hand held flashlight, if such is required by the Chief of Ritual or the Chaplain)

CHIEF OF THE RITUAL: EXAMINE WELL THE FACES OF THESE GRADUATES. ARE THERE ANY HERE WHO HAVE CAUSE TO REJECT THEIR LEADERSHIP?
IF THERE ARE NONE, DO YOU VOTE TO ACCEPT THEIR LEAD?

ALL ASSEMBLED: YES.

(Should any objections be raised, the objector and the Company Security Officer shall remove themselves from the Ritual area. The nature and seriousness of

of the complaint and objections should be briefly obtained. If sufficient to warrant further investigation, the candidate being graduated and commissioned, should be removed from the service quietly. It will then be the duty of the Officers of the Company to determine further action. Should the complaints be proven baseless, the complainant shall be dismissed from the Order. A further gathering of the Company shall be held. At such gathering the full report on the matter shall be given to the entire company assembled in the presence of the deferred graduate. A formal apology by the entire Company shall be given to the deferred graduate. The special commissioning of this graduate shall then ensue, with full formal Ritual of Commissioning).

CHIEF OF THE RITUAL: MILITARY COMMANDER, BRING FORTH THE SWORDS.

(The Military Officer will bring forth individual, ceremonial swords, to be presented to each of the graduates. The graduate shall grasp the sword by the hilt, in his or her right hand. Upon presenting each graduate with a sword, the Military Officer shall return to his station at the Southern Star).

CHIEF OF THE RITUAL: GRADUATES TO THE THIRD DEGREE, RAISE UP YOUR SWORDS TO THE HEAVENS. LET THE LIGHT OF GOD BE CONDUCTED INTO THESE WEAPONS THAT THEY ONLY BE RAISED IN HIS NAME, FOR HIS CAUSE AND IN HIS LIGHT!

GRADUATES, REPEAT AFTER ME:

I PLEDGE MY LIFE, MY HEART, MY SPIRIT AND MY FLESH TO
THE SERVICE OF THIS ORDER. BEFORE GOD ALMIGHTY, I PLEDGE
THAT I SHALL SERVE MY KINSMEN DUTIFULLY HONORABLY
COURAGEOUSLY LOYALLY AND ZEALOUSLY IN BATTLES OF PEACE
AND THOSE OF WAR AT ALL TIMES. I ACCEPT THE DUTY OF
LEADERSHIP HUMELY AND QUIETLY AS A RESPONSIBILITY TO MY
BROTHERS AND TO MY SISTERS IN THIS SACRED ORDER. I OFFER
MY LIFE IN SERVICE. I GIVE MY MIND IN DIRECTION. I
SHARE MY BLOOD IN DUTY
FOR AS THE STARS ARE MY GUIDE IN THE HEAVENS,
FOR AS MICHAEL LEADS OUR ARMIES IN THE HEAVENS,
MAY I DO LIKEWISE IN SERVICE TO THIS ORDER.
FOR AS THE ORDER IS MY MOTHER AND MY FATHER IN WAR,
MAY I BE AS A MOTHER AND A FATHER TO MY SOLDIERS
WHOSE LIVES I AM HEREIN ENTRUSTED WITH FOREVER.
TO THIS, I SWEAR. SO HELP ME, GOD!

CHIEF OF THE RITUAL: YOU ARE NOW OFFICERS OF THIS COMPANY. ASSUME THE POSITION OF PARADE REST.

OFFICERS OF THE CIRCLE, GREET YOUR NEW COMRADES!

(At this, each of the Company Officers forming the Inner Circle, use the Roman Soldier's salute, right fist clenched over heart, and say, in unison:

BROTHER OFFICERS, WE SALUTE YOU! WELCOME!

NEW OFFICERS RESPOND: (coming to attention, and raising their swords aloft)

BROTHER OFFICERS, THANK YOU. WE SALUTE YOU!

CHIEF OF THE RITUAL OFFICERS OF THE SECOND DEGREE, GREET YOUR NEW OFFICERS.

(At this, each of the non-commissioned officers forming the Second Degree Circle, raise their right arms, pointing towards the overhead spotlight, thumb bent inward and little finger bent inward, so that three fingers reach out, and in unison, say:

BROTHER OFFICERS, WE SALUTE YOU. ORDER AND WE OBEY!

NEW OFFICERS RESPOND: TO YOU, OUR RIGHT ARMS, WE GIVE THANKS AND HONOR!

(New officers raise their swords aloft again in salute to the Second Degree).

CHIEF OF THE RITUAL: SOLDIERS OF THE FIRST DEGREE, GREET YOUR NEW OFFICERS.

(At this command, all soldiers of the First Degree raise their right hands in the same salute as that given already by the Second Degree, and in unison, say:)

BROTHER OFFICERS, WE SALUTE YOU. ORDER AND WE FOLLOW!

NEW OFFICERS RESPOND: OUR SWORDS ARE YOUR SWORDS. WE ARE AS ONE! TO VICTORY!

(New officers raise their swords aloft again in salute to the First Degree).

ALL ASSEMBLED IN UNISON SAY: WE ARE AS ONE. OURSELVES ALONE. TO VICTORY!

CHIEF OF THE RITUAL: IT IS DONE. WE ARE ONE. LET THE FORCES OF THE FIST OF GOD BE DISMISSED. LET US GATHER AGAIN AS NEEDED. OFFICERS, DISMISS YOUR TROOPS.

OFFICERS OF THE THIRD DEGREE: (in unison, ABOUT FACE, and address the Second Degree)

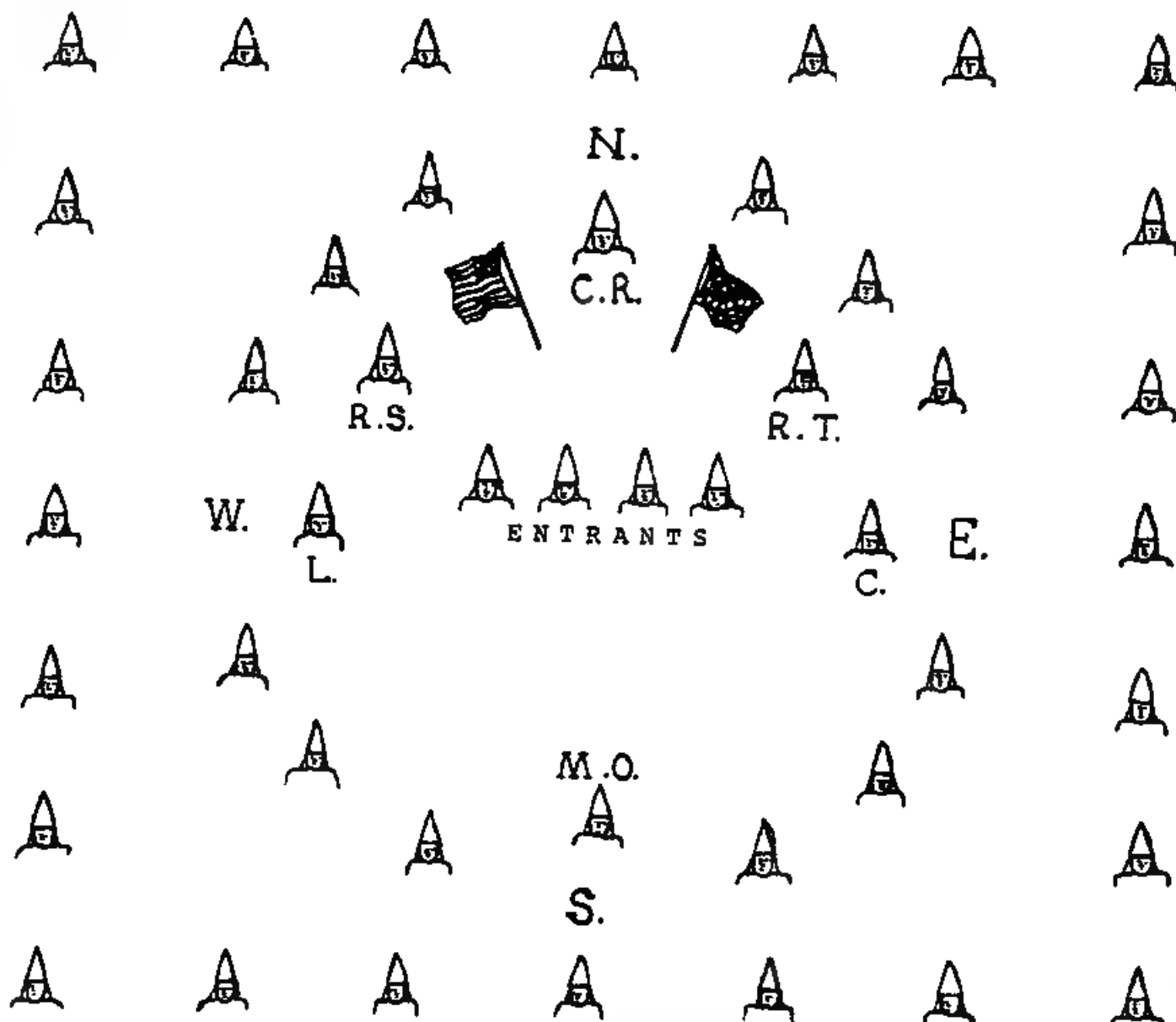
SERGEANTS, DISMISS YOUR SQUADS.

OFFICERS OF THE SECOND DEGREE: (in unison, ABOUT FACE, and address the First Degree)

TROOPERS, DISMISSED!

The gathering is now formed into the Square for continuance, or completion of the regular business. The new officers take their seating position with the regular officers. Report on the Ritual should be forwarded to the State Council. Where the company can afford to present each new officer with his or her own sword to keep, it is recommended such be done. Where a set of ceremonial swords is kept strictly for ritual purposes, the sword shall be returned to the Company.

THE DIAGRAM OF THE RITUAL OF THE THIRD DEGREE



Files of the Outer Square are formed by Troopers of the First Degree.
 Files of the Outer Circle are formed by Sub-Officers of the Second Degree.
 Files of the Inner Circle are formed by the Officers of the Third Degree.

CODE: N. North Star E. East S. South W. West

C.R.	Chief of the Ritual	C.	Ritual Teacher/Chaplain
R.S.	Ritual Scribe	M.O.	Military Officer
R.T.	Ritual Treasurer		
L.	Lecturer		

THE STATE COUNCIL
OF CHIEFTAINS

Page 47

The leaders of each organization, or component, of the Order in each state, have a need for intercommunication, exchange of resources (both human and material), and the development of programs which are mutually advantageous to the attainment of the goals of social, economic, religious and political power. Recognizing that many heads are better than one, but that a central command must exist to utilize such diverse sources of leadership, it is urged that each State form a Council of Chieftains, comprised of such varied organizational leaders as actually command troops, personnel and facilities in such State.

The power base of the Order is its Company, or County. Thus, the State Council should be composed of one representative from each such Company. The additional representation of leaders who command their own statewide organizations. Acceptance of such leaders will be the prerogative of the existing leaders and Company commanders who form the original State Council. Letterhead organizations, or such one man groups, unless such provide an actual service to the Order, or cause an actual effect upon foes of the Order, shall be encouraged to participate at Company level only.

The State Council of Chieftains is a part of the Third Degree. It is the equivalent of a governmental body for that State, on behalf of the Order. As such, it may meet as an entire body, or elect to meet in sub-sections based upon geographical boundaries within such State; or activity groups; or any other feasible sub-section that would enable it to competently handle the affairs of the State. Designation of areas of work, of study, or of field investigations, should be assigned to committees within the State Council. Standardization of organizations is not the goal of such Council. Its goal is a harmonious working arrangement between sometimes diverse entities. It is advisory. It is a judicial body to resolve disputes and questions between organizations within the State. It is designed to reduce frictions between working parts of the Order, but not to replace such parts per se.

From this Council should emanate ways and means of increasing the levels of competency among independent leaders and organizations. In its activities, it should serve as the operational laboratory to provide a wide variety of tools, innovative approaches and imaginative concepts to the many components of the Order within the State.

Among various areas of concern and responsibility, one might list the following committee assignments, from within the membership of the Council:

1. Officer Training Unit - five member board, to set general standards, examinations, and to provide a level of guidance for all components of the Order.
2. Political Action Committee - to provide coordination in legal political campaigns, marshal and distribute such resources from the many to the involved as may be needed. To act as advisory group in establishing priorities in fielding candidates and or issues on the ballot.
3. Propaganda (External) - to devise, coordinate and polish the written and oral propaganda directed towards the uncommitted and the foes. To aid in provision of supplies and facilities for same.
4. Propaganda (Internal) - to perform the same function as the above item 3 but with intent to exhort, encourage and stimulate the membership of the Order.
5. Material and Equipment - to inventory available items and maintain cross indexes by source, method of exchange date availability for use of general components of the Order. To exchange same with other State Councils in order to broaden and deepen resources. One for all, all for one!
6. Lecturers and Speakers Bureau - to inventory competent lecturers and speakers, by category of their subject matter and nature of their delivery. To maintain availability lists of same for coordination of schedules both within the State and outside, where invited to aid by other States.
7. Publicity - to coordinate such releases, inventory and maintain availability of materials, so as to keep the components of the Order aware of such prior to release, to avoid confusions, complications or embarrassments.
8. Theological - to increase the scope of racial theological education amongst those of the Order. To provide direction and assistance to the missionaries sent into the camps of the foe and the uncommitted. To establish a research bureau to aid in studies, training and education efforts.

9. Personnel Needs - to coordinate family aid efforts on behalf of needy members of the Order, and their kin. To maintain contact with the ones who are ill, in need of aid and care.
10. Medical - to recruit, staff and provide medical personnel to meet internal needs of the Order. To develop a chain and web of medical personnel to service both members and kin in all areas of medical needs. To establish medical training programs for field personnel at Company levels. To develop safe medical houses for those who may require such as a result of hostile activities.
11. Prison - to maintain and coordinate various prisoner aid activities. To increase contacts with released prisoners through employment assistance programs, housing and other services. To aid prisoners in maintaining their faith behind prison walls. To establish prisoner visiting schedules and provide competent instructors to make such visits, productive to the Order.
12. Legal - to develop both licensed and para-legal aid for the protection of the interests of the Order and its members. To provide legal research facilities and aids for use of all levels within the State. To maintain an inventory of available legal talents in other States. To establish rules and standards where such may be truly a matter of the Order as apart from that of an individual. Where possible, to provide legal aid to all members, regardless of the involvement of the interests of the Order or not.
13. Housing - to inventory and determine availability of such for both individuals and families who are of the Order, and moving into this State or to other States. To exchange such service with all other State Councils. To provide and control safe house operations as required.
14. Judicial - to establish set procedures for the convening of a board to arbitrate disputes between Companies, organizations or other components of the Order, within the State. To staff and operate such when the need arises.

STATE COUNCIL OF CHIEFTAINS

TABLE OF ORGANIZATION OF A COMPANY (COUNTY) UP TO FULL STRENGTH

CAPTAIN

Sgt. Radioman
Sgt. Driver

LIEUTENANT CHAPLAIN

Med. Sgt.
Med. Sgt.

LIEUTENANT FINANCE

Clerical Sgt.
Sgt. Driver

LIEUTENANT EDUCATION

Clerical Sgt.
Sgt. Lecturer

LIEUTENANT PERSONNEL

Clerical Sgt.
Sgt. Investigator

LIEUTENANT OF THE LINE

LIEUTENANT OF THE LINE

Staff Sgt.	Staff Sgt.	Staff Sgt.	Staff Sgt.
Corporal (4)	Corporal (4)	Corporal (4)	Corporal (4)
Troopers (16)	Troopers (16)	Troopers (16)	Troopers (16)

LIEUTENANT OF THE LINE

LIEUTENANT OF THE LINE

Staff Sgt.	Staff Sgt.	Staff Sgt.	Staff Sgt.
Corporal (4)	Corporal (4)	Corporal (4)	Corporal (4)
Troopers (16)	Troopers (16)	Troopers (16)	Troopers (16)

Equipment would fall under the province of the Finance Lieutenant. The Military or Executive Officer, second in command, would be the same as the Lieutenant Finance. The Propaganda Officer would be the duties of the Education Officer. The Chaplain and Medical Officer would be the same. Where a full medical company was possible, its structure would adapt to its own needs. The same would apply to specialized forces.

Obviously, the ideal County would be to maximum strength. The ideal State Council would command one fully staffed company for every county in the State. It is the target for the Order to complete this muster by 1985, at the latest!

Consider that the nation and the Folk are one. Yet, as with the components of the human body, each is different, serves a different function and is fed by varied foods. Yet, the flesh is one. The bones are as if one. The skin is one. They are many parts but form one entity. So it is with the Order. It has its own individual cells. Each cell is capable of its own function. Each cell is regenerative. Each cell feeds life into the totality of the body. The nervous system functions as the communication chain, connecting all independent parts together. The brain acts as the coordinator, the memory bank, the advisory and directional guidance system. Yet, each part works independently. The Fourth Level is the totality of the leadership elements of the entire Folk. It is the intercommunication center through which and by which all of the State Councils, the national organizations and the individual components of the Order are interconnected.

The membership of the Fourth Degree should be limited to individuals who have been chosen by their own State Council of Chieftains to represent such State in discussions, studies and discourses with other States. In addition to such representative of an individual State, organizations which operate with reasonably widespread interstate memberships, or have vehicles of mass communication which effect wider areas than their own State, would be chosen to sit in such conclave as the Fourth Degree would convene. Therefore, the Fourth Degree would also include individuals, already in influential positions at national levels, who believe in the divinity of the Folk and are willing to aid in the advancement of the Order.

Entry into the Fourth Degree would be possible only through the submission of an application, through and from the State Council of Chieftains. Each State Council would be permitted the one State representative, who would become a member of the Fourth Degree. The Fourth Degree, which would be termed the Grand Council of Chieftains, could appoint additional members to the Degree, where such individual merited appointment through their own political, social, economic or theological activities on behalf of the Race and Folk; providing that such appointments did not exceed half of the membership drawn from the fifty State Councils of Chieftains and the additional leaders of existing national organizations combined.

When the State Council of Chieftains replaces its representative, the past representative retains his or her designation as a member of the Fourth

Degree but is a retired member. Such retired member may be called in for specific advice, involvement in specific studies or activities, but only with the consent of the State Council of Chieftains who sent him or her into the Fourth Degree originally. The same shall hold true for national organizations whose leadership is changed, for such leader shall be viewed in the same manner as that of the State Council of Chieftains' representative.

At any time, the membership of the Fourth Degree convene to discuss matters of urgent priority. However, set meetings should be established in accordance with the calendar, one year in advance. No less than four such conclaves should be held per year.

The Ritual for entry into the Fourth Degree is the simple single assumption of the Oath. The necessary appointment papers shall be delivered from the State Council of Chieftains, in the case of either the State representative or the national organization leader in such state. The responsibility for investigation and clearance of such appointee is that of the State Council. However, a sub-section of the Fourth Degree should be established to act as its own internal security shield. Such section may further investigate individuals about whom concerns have arisen. Should adverse results be produced by such investigation, then the case shall be acted upon by the Fourth Degree in its totality. The individual should then be represented by his own defense counsel and the parties who may elect to defend him, from the State Council which originally selected him.

The Fourth Degree shall assemble to greet the new member. Such regular meeting place should be varied so that members are able to keep traveling expenses to a minimum, and so that security arrangements may be flexible.

No uniforms whatsoever will be worn in the Fourth Degree. No member of the Fourth Degree shall ever be publicly identified. When questioned about such Degree, the response shall always be no response at all. The only members in each State who shall know exactly whom their Fourth Degree representative is, shall be the members of the State Council of Chieftains. They must protect their own representative by absolute silence about his or her identity. No rank below that of the State Council of Chieftains shall discuss or identify, or speculate upon the identity of their State representative. For any and all, the Fourth Degree shall be buried in the darkness as if buried in the midnight as a mystery to all.

The Oath shall be given by the Chairman, selected by the Grand Council. The Chaplain, selected by the Grand Council, shall stand to the right hand of the Chairman. The newly appointed members shall stand before the Chairman. The members of the Grand Council shall form three rings or Circles around the line of new members and the Chairman and Chaplain.

CHAIRMAN: WE GATHER TO GREET OUR NEW BROTHERS AND SISTERS. I ASK THE CHAPLAIN TO OPEN THIS SERVICE WITH A PRAYER.

CHAPLAIN: OH GOD WHO IS OUR FATHER, AND THE FIRST OF OUR FOLK EVER, WE BESEECH THY BLESSING, THROUGH THY SON JESUS, UPON THE SONS AND DAUGHTERS OF GOD ASSEMBLED HERE. LET THY LIGHT FLOOD THEIR BEINGS. LET THY LIGHT SHOW THE PATHS WHICH LIE AHEAD. LET THY LIGHT SHINE WITHIN THEIR HEARTS SO THAT THE UNKNOWN BECOMES THE KNOWN, THE UNCERTAIN BECOMES THE SURE, THE DOUBT BECOMES THE FAITH, THE FEAR BECOMES THE COURAGE. LET THY LIGHT BE THE LIGHT OF EACH HERE. LET EACH BE AS ONE TO EACH OTHER AS EVEN WE ARE ONE WITH THEE. YET, LET EACH KNOW THAT THY ANGER AND THY FURY WILL BE UPON ANY WHO FALSELY GATHER OR FALSELY SWEAR OR FALSELY SHARE IN THE LIGHT OF THIS GATHERING. AMEN.

CHAIRMAN: BROTHERS AND SISTERS, RAISE YOUR RIGHT HANDS TO GOD. ALL PRESENT SHALL JOIN IN THIS OATH. FOR THE FIRST TAKING OF THE PLEDGE IS FOLLOWED BY ENDLESS AFFIRMATIONS, JUST AS THE CIRCLE HAS NO BEGINNING AND NO END, SO LIKEWISE, IS THERE NO BEGINNING AND NO END TO THE DUTY, RESPONSIBILITIES AND TIES WHICH THE OATH PRESENTS TO EACH AND TO ALL. YOU WILL EACH REPEAT AFTER ME:

I SWEAR BEFORE MY GOD AND MY FOLK THAT I WILL
EVER FAITHFUL BE TO THIS ORDER TO THIS FOLK
AND TO THIS ASSEMBLY. I ENTER IN TO THE FOREST
OF MYSTERY DURING THE MIDNIGHT HOUR OF THE WORLD
AS A BEARER OF LIGHT AND AS A SINGLE BEAM
WHICH JOINED WITH OTHERS FLOODS LIGHT INTO THE
DARKNESS OF THE WORLD. I SHALL NEVER CONVEY

IN ANY MANNER, TO ANYONE NOT A PRESENT MEMBER OR ACTIVE OFFICIALLY IN THIS ASSEMBLY, ANY INFORMATION OR MATERIALS REGARDING ANY DISCUSSIONS, OR ACTIVITIES OR IDENTITIES PRESENT OR SUCH MENTIONED NOR ANY PHASE OF ANY GATHERING OF THIS ASSEMBLY TO ANYONE IN THIS WORLD OTHER THAN THOSE INDIVIDUALS TO WHOM THIS ASSEMBLY INSTRUCTS ME TO REPORT TO BY ORAL OR WRITTEN FORM. IN ALL REPORTS AND IN ALL DISCUSSIONS TO ANY AUTHORITY WHICH I REPRESENT HERE I SHALL NEVER IDENTIFY ANY INDIVIDUAL MEMBER OF THIS PRESENT OR FUTURE OR PAST CONCLAVE. WHEN QUESTIONED BY ANYONE OTHERWISE ABOUT THE FOURTH DEGREE MY RESPONSE SHALL BE NO RESPONSE AT ALL. I VOW TO DENY THE VERY EXISTENCE OF THIS FOURTH DEGREE TO ANY AND ALL. I PLEDGE MY LIFE TO THIS OATH. I PLEDGE MY LIFE BY THIS OATH. SO HELP ME GOD!

CHAIRMAN: BROTHERS AND SISTERS OF THE ORDER, WELCOME TO THE GATHERING OF THE FOURTH DEGREE. BE SEATED AND LET THE BUSINESS AT HAND BEGIN.

The Fourth Degree shall form whatever committees, sub-sections and the like as are felt to be necessary for the proper, expeditious and competent completion and transaction of its affairs.

In summary, the Fourth Degree is the coordinating component of the Order at its highest level. It becomes a government within any other government. Its sole power stems from the original Company, or County, organization. Its own power, drawn from such source, is dispersed gently back to the source. It advises, it counsels and it researches in order to do both in a sensible manner. The execution of programs remains the full responsibility of the Company, the County Folk!

One of the most ancient of all Rituals of our Folk, is the service held before The War Cross. This service is as inspiring a ritual as has ever been devised. It came to us from our fathers long before there was an America. It came to us from an age long before there ever was an ancient Israel. It is our oldest religious service. It creates a sense of travel into the past. It awakens every Folkish fibre of our bodies. It is the true Light that pierces and penetrates the Darkness of the world about us. To participate in any of the varied forms of ritual which surrounds the War Cross, is to become a part of that Light!

The most common War Cross Ritual is that wherein the Cross is erected in the center of a Circle formed by worshippers and members of the Order. Each who forms a part of the Circle, in turn, carries his or her own Light. The War Cross has usually been lit first, and a sentinel posted to give fire to each worshipper's brand as they pass by him, into the path of the Circle. During this continuous parade about the War Cross, reflection upon the duty of each to bring Light into the Darkness is required. At one point in the round, the Conductor of the Ritual calls for a halt. He orders the marchers to face inward towards the War Cross. A prayer is given. That is usually followed by an explanation of the significance of the War Cross Ritual itself. After that, the local commander usually addresses the gathering with words of exhortative quality. Then, the lighted brands are hurled or dropped at the foot of the War Cross as the final act of the Ritual.

Each group conducts its own variety of the Ritual but that has been the main pattern in the past. The single Cross in the center has been varied with additional ones. It is otherwise a free style dependent upon the desires of the sponsoring host. The lack of any mandatory rigid Ritual for the services is not a drawback, but instead an advantage to the Order. Lack of conformity encourages increased interest upon learning of the contemplation of a War Cross service.

It would be our suggestion that certain procedures be followed, to enhance the beauty of the Ritual, to avoid the appearance of confusion and to emphasize the religious and Folkish significance of the service itself.

The Ritual at the War Cross is primarily intended for members of the Order only. They should be given first consideration in preparations. The presence of any outsiders, and most certainly of the press if invited at all, should not

compromise the privacy or secrecy of those who wish to participate in the Ritual, either robed, uniformed or in mufti. If the sponsors are so desirous of press observation and public attendance, then let such hosts designate specific areas for positioning of cameras, for location of press, and for a general viewing audience. Let it be clear that all who participate will be doing so in view of the press, or in other words, the foes and the nation outside. Where so doing, and where so advising and warning members in advance, the host gives such members a chance to properly conceal their identities, or not to participate in view of the press and public, or to do so with full knowledge of what is to be expected. Far too often, TV mesmerized leaders have failed to alert those attending and have, in effect, compromised their own very oath by exposing their members to alien identification.

Let the host who wishes press coverage conduct the press and their TV men through the steps of the ritual in advance. In such manner, he is able to aid the press in proper coverage, without having them run about like one eyed rabbits during the midst of the services. Let the host furnish security people to accompany all cameras and reporters so that the privacy of the members are not compromised and so that the press is properly protected from unexpected problems from within the Order.

Prior to the actual service commencing, all robed participants should be gathered in an area away from the Circle about the War Cross. Here, they should be formed into ranks and files. Instructions as to what is to shortly take place, the nature of the specific ritual, the meaning and the steps involved, should be outlined briefly by the Ritual Officer. Then, when the ranks are formed, the troopers can step out in an orderly fashion. It will give the Order respect in the eyes of the audience and press where the formations are disciplined and instructed.

Let the War Cross be lit first. Then, as the columns file into the Circle with their brands, let each participant in turn draw his or her light from the Light of the War Cross. The wheel like motion of the transfer of flame will have an effect far greater than a stationery point. Upon conclusion of the service, instead of the individual brands being thrown or hurled at the War Cross, which act gives a totally unfavorable impression to onlookers, let the Circle again spin around the Cross with each participant carefully laying his own brand at the foot of the Cross. The symbolism would be obvious.

Let each gathering at the War Cross have a distinct purpose and significance. Let the Lecturer or the Chaplain, and other officers, participate in the service along with the Company Commander, or host. Devise and construct each service so that a maximum of members can actually do or say something other than their merely marching around and holding a brand silently. Let there be song raised at the Ritual! Let voices rise in happiness and joy! Let the Circle become a truly living representation of our Order in the darkness of this World.

The use of the four Crosses surrounding the central Cross enables the host to present the stations of the inner gatherings to the world, without compromising the privacy and secrecy of such inner gathering ritual. Locating the four Crosses at the four compass points, with a much taller Cross as the War Cross in the center of the Circle, the host can then develop a march through the stars, explaining at each outer Cross its significance to the Folk. By using the officers of the Company as sentinels at each Cross, the host emphasizes the importance of their roles. Let the flame be carried from the War Cross to each sentinel at each stations of the Stars. Let the sentinel and the Bearer of the Light jointly give light to the Star! Let the circles of Light become alive as the participants themselves make a moving, a living Circle around the War Cross but within the Crosses of the Stars. Let the world see the mystic Circles and understand the meaning of them! Let the members be inspired to be as the Light is itself; ever brightly burning, ever moving and ever afire with zeal.

The Ritual of the Blessing of the Arms, when performed before the War Cross can be most inspiring. In this Ritual, each of the officers participate, as do each of the gathering who wish to give the purity of Light to their weapons. Two huge firepots are stationed a safe distance in front of the towering single War Cross. This becomes the station at which the Blessing of the Sword or the Blessing of the Arms takes place. One Ritual Officer stands between the two fire pots, which are positioned also at a safe distance from each other. He holds the battle axe, that ancient weapon of our Folk. In front of him, but to either side, about three paces apart, stand two officers with drawn Ritual swords. After the prayer opening the service has been given by the Chaplain, and after the singing of the opening hymns, the host acts as the Conductor of the Ritual. Each participant in the Circle brings his or her sword, or other weapon, to be blessed. They march into the Circle formation with such carried aloft. They come to a rest position during the prayer and hymns. The Conductor then explains why weapons were given to us by God. He also explains

that the weapon is never to be used in anger, nor in passion, nor in personal vendettas. It is given to each to act as the Sword of God, and in the name of His Son alone is it to be stained with blood.

Then, one by one, each participant is called forward by the Conductor. Each holds his or her sword high as they walk to the station. The participant lowers the sword. The Conductor takes the tip of the sword and places it on the touching tips of the swords held by the officers, who have lowered their swords to effect this contact. The axeman keeps the axe high in the air but over the contact points of the swords. The Conductor, touching all points with the same hand, calls out:

JESUS, BLESS THIS SWORD. BLESS HE (OR SHE) WHO WIELDS IT IN THY NAME. BLESS THE HOLY CAUSE IN WHICH IT IS DRAWN. IN THE NAME OF JESUS, GOD THE FATHER AND OUR RACE, I CONSECRATE THIS SWORD.

(Where any other weapon is used, such is considered a 'sword' in the ritual sense)

When each of the Circle have had their swords blessed, the entire assembly sings a battle hymn. The Chaplain offers the closing prayer. The Conductor addresses each participant in turn, as follows (looking or pointing to each in turn):

KINSMAN, I BID THEE FAREWELL! GO WITH GOD.

Each participant, in his or her turn, responds by a salute with his or her sword, and the words:

FAREWELL, MY CHIEF! I SHALL OBEY. GO WITH GOD.

The final words are those of the Conductor who, when the last response has been heard, bids the assembly farewell as a whole, and orders them dismissed.

When properly done, with children participating as was the case in one such Blessing of the Sword ceremony in Michigan in 1982, the effect is moving. It is a feeling of belonging to the knighthood of old, once again. It is impressive.

The War Cross Ritual is used wherein officers are promoted and or leadership roles assumed by a new officer. The use of the Square of ten War Crosses, each of the same height, but well spaced to complete a courtyard effect, enables the service to have a greater influence and encouraging effect upon all present. In this

Ritual, the ancient castle Courtyard is recreated by the location of the War Crosses. The altar faces the North Star but is located at the southern end of the Square. The East and West 'walls' of the square are formed by five War Crosses on each side. The Conductor, Commander of the Company, positions himself in the middle at the south end. The members of the Order form ranks facing each other, with each member three paces in front of the nearest War Cross. The Chaplain and one robing assistant, who holds the new robe to be given to the officer being honored by the Ritual, stand to the left of the Conductor. From out of the darkness at the North Star position of the square, enters the Military Officer, with sword drawn and held high. Behind him, at a short distance, comes the officer to be promoted. Directly behind him, but a few paces distant, comes the Equipment Officer carrying the badges of rank upon a red pillow. Behind him, but a few paces distant comes the Lecturer bearing the sword to be presented to the new officer. Behind him, four robed or uniformed members march holding torches on high.

The Ritual Officer, or Conductor, calls for the singing of a suitable war hymn. When this is completed, the entry of the team, noted above, begins. They march slowly towards the center of the square. As the Military Officer reaches a sufficient distance from the Ritual Officer's position, he turns and moves to the right side. Following him to this position also, is the Equipment Officer. They face towards the South. All flanking participants, near the War Crosses, are facing east or west. As the newly promoted officer comes to the area, he stops and faces towards the Ritual Officer. The Lecturer takes his position to the left side of the newly promoted officer. The torch bearers, hold positions about twenty feet behind this assemblage in the center of the square.

The Ritual Officer calls for the Chaplain to give the prayer. The Chaplain does so in a strong and loud voice. He calls upon God to bless those gathered and to give confidence, wisdom and courage to the newly promoted officer.

Having opened the service thusly, the Ritual Officer gives the oath of office to the new officer. Upon conclusion of such oath, the Chaplain and the robing assistant place themselves at either side of the new officer. While the Ritual Officer lectures the assembly on the duties of this rank being promoted, the Chaplain removes the robe of the officer. Then, the Ritual Officer calls for the assumption of the robe by the officer. The Chaplain's aid assists

Ritual, the ancient castle Courtyard is recreated by the location of the War Crosses. The altar faces the North Star but is located at the southern end of the Square. The East and West 'walls' of the square are formed by five War Crosses on each side. The Conductor, Commander of the Company, positions himself in the middle at the south end. The members of the Order form ranks facing each other, with each member three paces in front of the nearest War Cross. The Chaplain and one robing assistant, who holds the new robe to be given to the officer being honored by the Ritual, stand to the left of the Conductor. From out of the darkness at the North Star position of the square, enters the Military Officer, with sword drawn and held high. Behind him, at a short distance, comes the officer to be promoted. Directly behind him, but a few paces distant, comes the Equipment Officer carrying the badges of rank upon a red pillow. Behind him, but a few paces distant comes the Lecturer bearing the sword to be presented to the new officer. Behind him, four robed or uniformed members march holding torches on high.

The Ritual Officer, or Conductor, calls for the singing of a suitable war hymn. When this is completed, the entry of the team, noted above, begins. They march slowly towards the center of the square. As the Military Officer reaches a sufficient distance from the Ritual Officer's position, he turns and moves to the right side. Following him to this position also, is the Equipment Officer. They face towards the South. All flanking participants, near the War Crosses, are facing east or west. As the newly promoted officer comes to the area, he stops and faces towards the Ritual Officer. The Lecturer takes his position to the left side of the newly promoted officer. The torch bearers, hold positions about twenty feet behind this assemblage in the center of the square.

The Ritual Officer calls for the Chaplain to give the prayer. The Chaplain does so in a strong and loud voice. He calls upon God to bless those gathered and to give confidence, wisdom and courage to the newly promoted officer.

Having opened the service thusly, the Ritual Officer gives the oath of office to the new officer. Upon conclusion of such oath, the Chaplain and the robing assistant place themselves at either side of the new officer. While the Ritual Officer lectures the assembly on the duties of this rank being promoted, the Chaplain removes the robe of the officer. Then, the Ritual Officer calls for the assumption of the robe by the officer. The Chaplain's aid assists

the new promotion to put on the new robe. (note: where uniformed officers are involved, removal of the bars symbolically and presentation of the new bars to the next higher rank, is effected in a similar fashion).

The Equipment Officer participates by the presentation of the suitable badge of office to the newly promoted officer. Then, all step back and away from the immediate area of the newly promoted officer. The Ritual Officer then calls for the Military Officer to make his presentation.

At this, the Military Officer steps forward smartly, making square corner turns as he marches to the front of the newly promoted officer. The Military Officer calls for the Lecturer to stand forth. The Lecturer carries the new sword to the position indicated by the Military Officer. The Military Officer grasps the blade and hilt of the sword, presenting it point to his right, hilt to the right of the newly promoted officer, at waist level. Carefully, the new officer also grasps the sword in a similar fashion. The Lecturer then repeats the admonition given in the Ritual of the Blessing of the Sword. At the conclusion of this, the Military Officer steps backward one pace, removes his own sword from his scabbard, and alutes the newly promoted officer. The Conductor then calls to all to salute. The assemblage salute with each crying out the single word "HONOR". The newly promoted officer then raises his new sword and turns first towards the Ritual Officer and cries "LOYALTY". He then turns to the East ranks of members, holding the sword in the salute aloft and cries "Duty". He then turns to the West ranks of the members, still holding the sword in the salute aloft and cries "COURAGE". He then turns towards the North Star, and holding the sword in the salute aloft, cries out "FOR OUR GOD, FOR OUR ORDER AND FOR OUR FOLK!" At the conclusion of this cry, he about faces, and brings his sword to the rest position. The Ritual Officer then cries out: "WELL DONE. WELCOME, CONGRATULATIONS".

With that, the Ritual Officer steps forward and leads the newly promoted officer down the east files first. The newly promoted officer then stops at each of the members in the file, and shakes hands. When the east file is so greeted, the Ritual Officer begins at the north end of the west file, and does the same. At the conclusion of this procedure, the newly promoted officer resumes his position along with the other Ritual officers, facing the Ritual Officer in Charge, the Conductor. The Conductor then proclaims that the business of this

gathering has been satisfactorily completed. The final prayer is given by the Chaplain. The final hymn is sung. The gathering is dismissed.

This ceremony, by the way, when performed during the changing of the state leadership of the UKA in 1971, was so impressive that it made the front page of the newspapers in the state. The security was adequately maintained by use of organization names (game-names). In fact, the actual name of the new state leader was not determined by the press for some months afterwards. On the snow covered slopes of the hillside, south of the state capitol city, the effectiveness of this ritual was so impressive that even foes of the Order commented upon it with awe.

Ritual is alive. It is not dead. Contrary to the thinking of the egotistical humanists of some churches of today, ritual brings the past to life and the future into contact with the present and the past. It is one way of making the circle of history live, even as man himself forms an eternal circle of life and death, birth and passage, through the ages. The more theatrical the ritual, the better. The more practiced the ritual team, the more educational and delightful the effect of the ritual thusly presented. Ritual is at the heart of our very Folk. It is the Folkish guerrilla theatre. It must ever be expanded, changed, and adapted to meet the current needs but always with the spinal cord of the Folkish faith kept intact within such presentation.

Let each state compete with each other state for the best ritual performances. Let every organization, every component, of the Order, vie with each other to make their own ritual that much more memorable and impressive. Imagination, ingenuity, inventiveness and love of the ritual itself will make every gathering of the Order a success! It is your way of lifting up your own spirits. Practice it. Become an adept in the rituals of your group. Make them a meaningful presentation for all who form its audience.

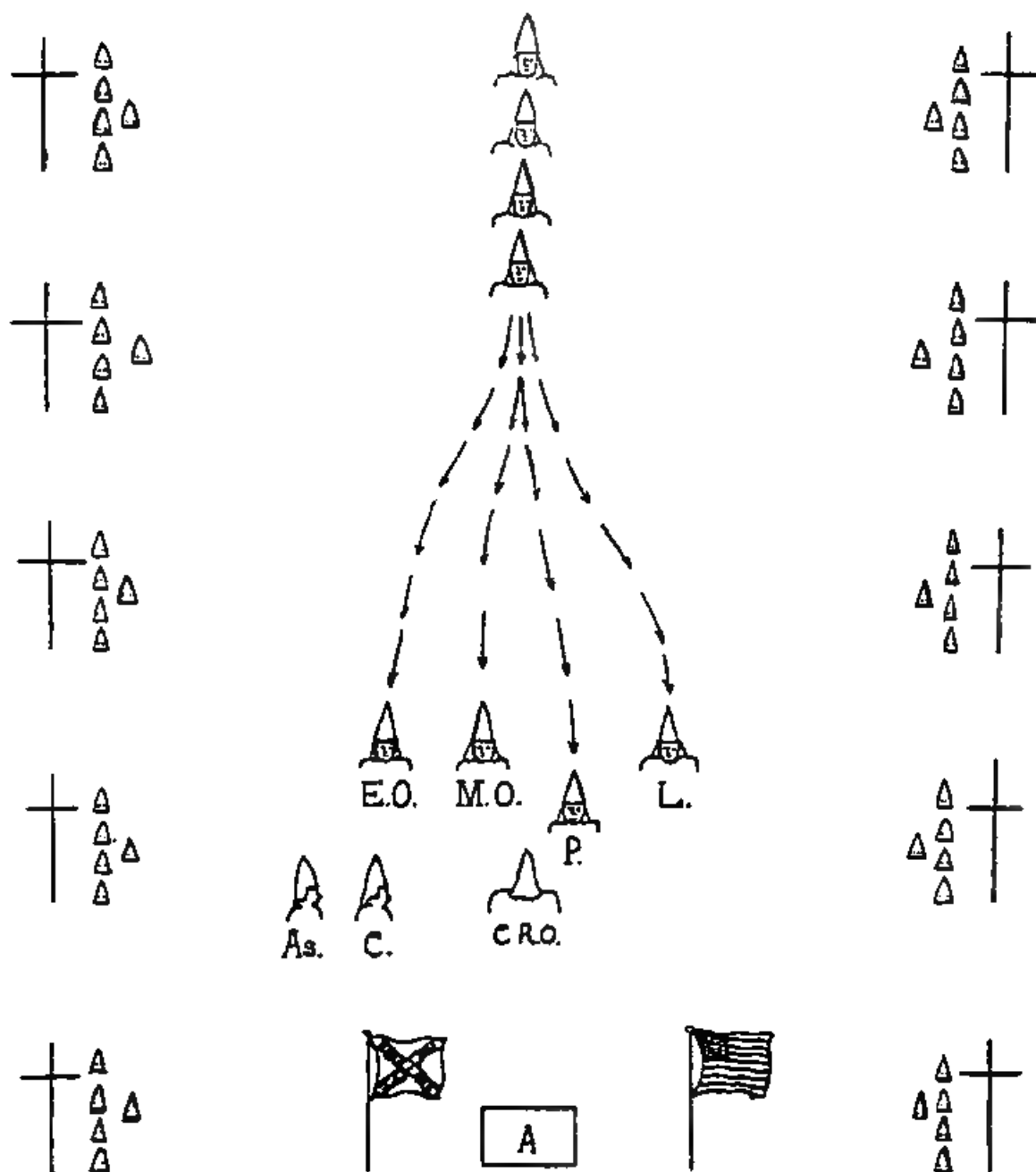
The word "guide" is defined in Webster's Dictionary as meaning "something that provides a person with guiding information". It comes from the ancient Old English and Germanic word "witan". That word meant "to look after". It is in these meanings of that word, that this guide is offered. It is not intended to be a strait jacket into which organizations should leap. It is not meant to be a new way, but an adaptation of an old way to fit new needs.

We are entering a new era, the Fifth Era. There will be changes in procedures and operational concepts which shall arise with this new era. There are, unfortunately, too many organizations whose leaders were never trained to be leaders, have little grasp of the inherent nature and characteristics of the organization which they formed, assumed leadership over or control. They have the heart, the courage, the will and the intelligence to lead. They try but they are frustrated by a lack of permanent success. Many rise like rockets on the 4th of July, in brilliance and with startling speed and noise. Yet, within seconds, the rocket is burned out and the display is over with. To these, a guide such as this might have aided them in building the basic foundations of a more permanent organization. This guide might have created thought and study which might have produced a better manual, or table of organization. It is offered for that purpose. Not to criticize or to change, the purpose of this guide is to assist the Order in adapting and evolving, as the Order has continually been doing since its birth, into a successful vehicle for the attainment of total, uncompromised, and exclusive power of the Folk. For that is our goal. Total social, total economic, total political and total theological power of the Folk over all else in our own lands!

I bid thee farewell. Go with God!

Robert E. Miles
Giant of the Order

THE DIAGRAM OF THE RITUAL OF THE ROBIN OF THE NEW OFFICER AT THE WAR CROSS



CODE:

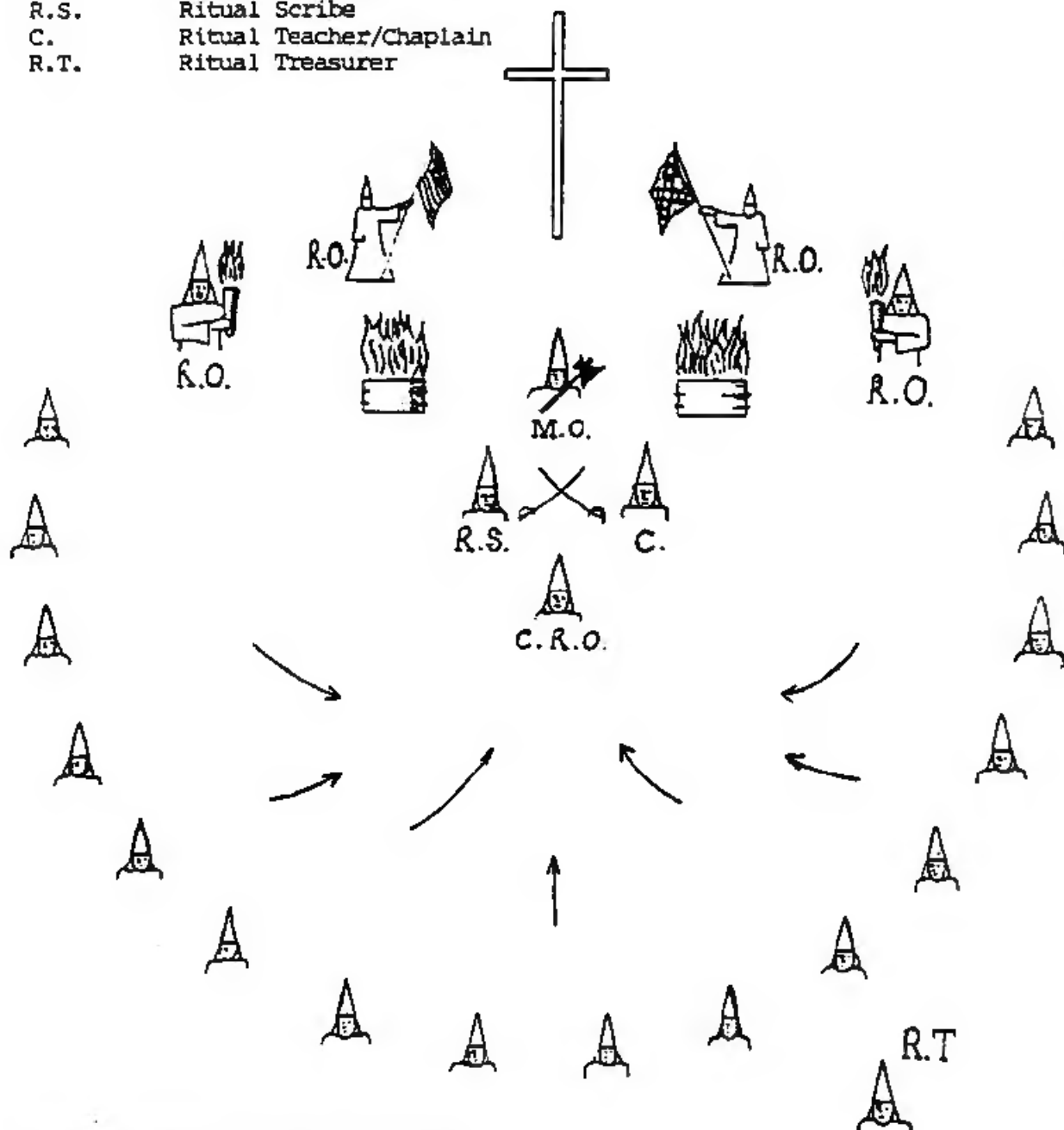
C.R.O.	Chief of the Ritual
C.	Ritual Teacher/Chaplain
AS.	Chaplain's Assistant
P.	Promoted Officer
L.	Lecturer
M.O.	Military Officer
E.O.	Equipment Officer
A.	Stationary Altar

Promoted Officer and Officer escorts enter in single file from the North Star. They file to their respective stations before the Chief in smart fashion. First Degree troopers form files before their respective Cross

THE DIAGRAM OF THE RITUAL OF THE BLESSING OF THE ARMS AT THE WAR CROSS

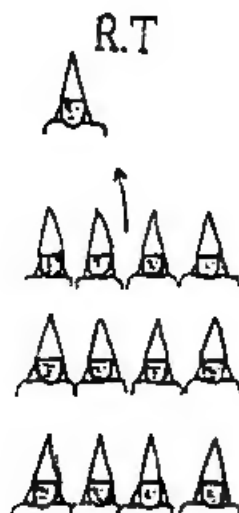
CODE:

C.R.O. Chief of the Ritual
 R.O. Ritual Officer
 M.O. Military Officer
 R.S. Ritual Scribe
 C. Ritual Teacher/Chaplain
 R.T. Ritual Treasurer

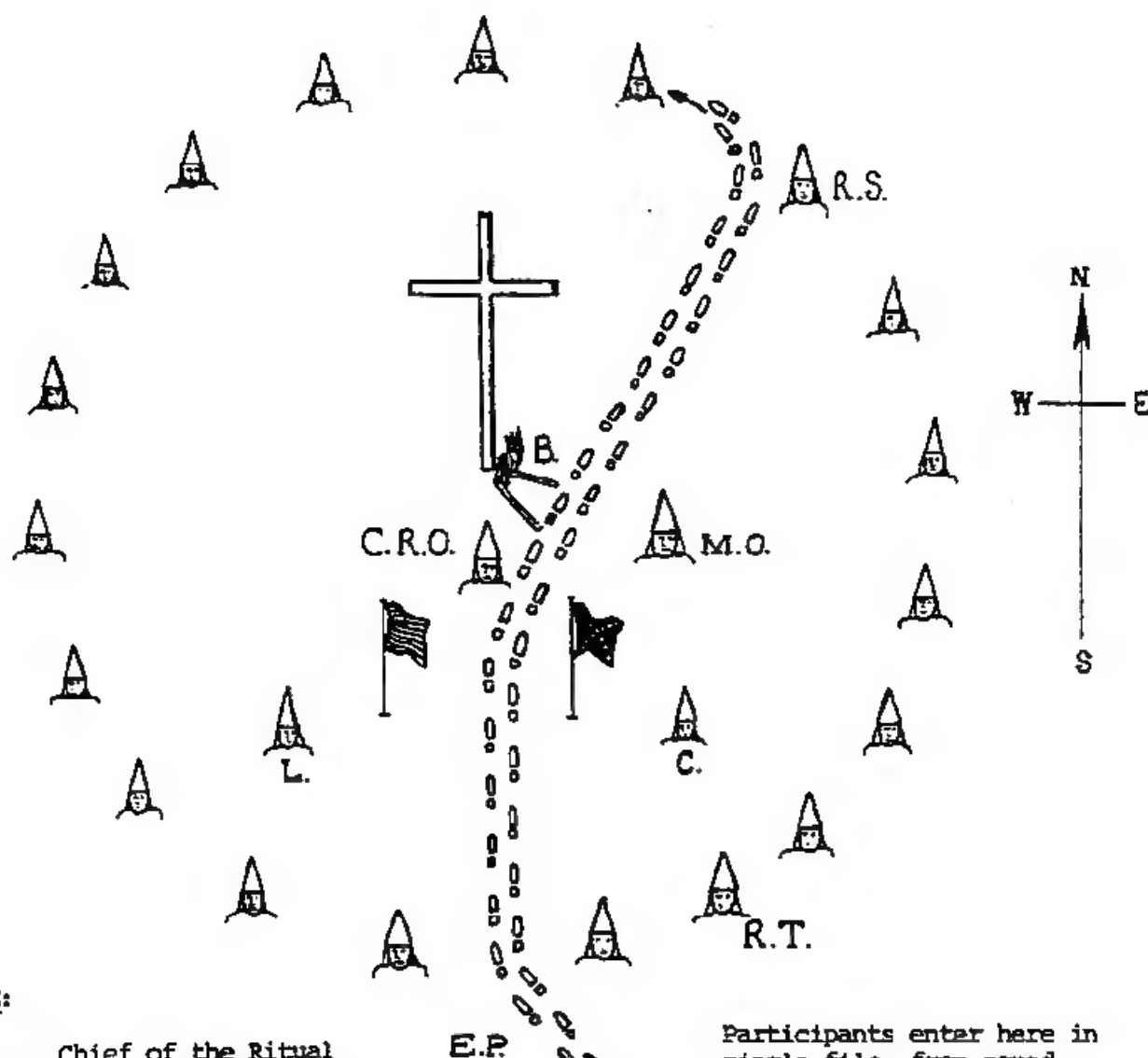


Each participant is called forth from the Circle, to have his Arms blessed, one at a time. Each returns to the Circle. Then, the one to his left goes forth next.

The participants enter the Circle from squads into single file, with the Ritual Treasurer directing them to either right or left to fill the ranks of the Circle.



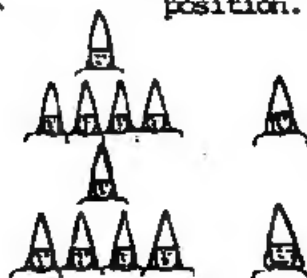
THE DIAGRAM OF THE RITUAL OF THE SINGLE CENTRAL LIGHTED WAR CROSS
WHICH IS ALSO TERMED THE RITUAL OF THE LIGHT OF JESUS IN THE WORLD OF DARKNESS



CODE:

R.O. Chief of the Ritual
B. Brand Lighting position
M.O. Military Officer
R.S. Ritual Scribe
L. Lecturer
C. Ritual Teacher/Chaplain
R.T. Ritual Treasurer
E.P. Entry Position

Participants enter here in single file, from squad formations. Aides of the RT issue each a brand. Each proceeds to draw the Light from the Cross and files thence into his Circle position.



THE DIAGRAM OF THE RITUAL OF THE JOURNEY THROUGH THE STARS AT THE WAR CROSS

Participants enter Circle from squads, assuming stations between pre-assigned Crosses. Ranks will be guided by 2nd Degree. Ritual Officers will be the sole bearers of the Light within the Circle. The Journey begins at the center, travels to the North and thence to East, to South and to West and back to the Center station.

